THE ABRAHAMIC RELIGION:

An Evil Agenda against Islām

A Critique of the Newfound Abrahamic Religion

Fourth Edition

- *Comprehensively refutes interfaith, multi-faith, intrafaith*
- *Prepared for 'Ulamā' & non-'Ulamā' alike*
- *Aimed at guarding Islām & Protecting the Īmān of the Ummah*
- *Beneficial for 'Ulamā' & Asātidhā; lectures & teaching*



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Maktabah Al-Imām Al-Ghazālī

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إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

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إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

O Allāh, bless the reward of this effort to all the Ambiyā' 'alayhim as-salām, to Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam – the final Nabī and Rasūl, the Ṣaḥābah raḍiyallāhu 'anhum, the Āl al-bayt raḍiyallāhu 'anhum, the illustrious Mujtahid A'immah raḥimahumallāh, the 'Ulamā' of the Ahl-us-Sunnah wal Jamā'ah, my Asātidha and Mashāyikh, and aged parents.

O Allāh, place the reward of this small effort to guard the pure Dīn of Islām in my scale of ḥasanāt, and make it a means of acquiring the intercession of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam, and entry into your eternal pleasure and Jannat-ul-Firdaus. Āmīn

Author's Note

All praise is for Allāh ﷻ, may His choicest benedictions be upon our noble leader and master, Sayyidunā Muḥammad Rasūlullāh ﷺ.

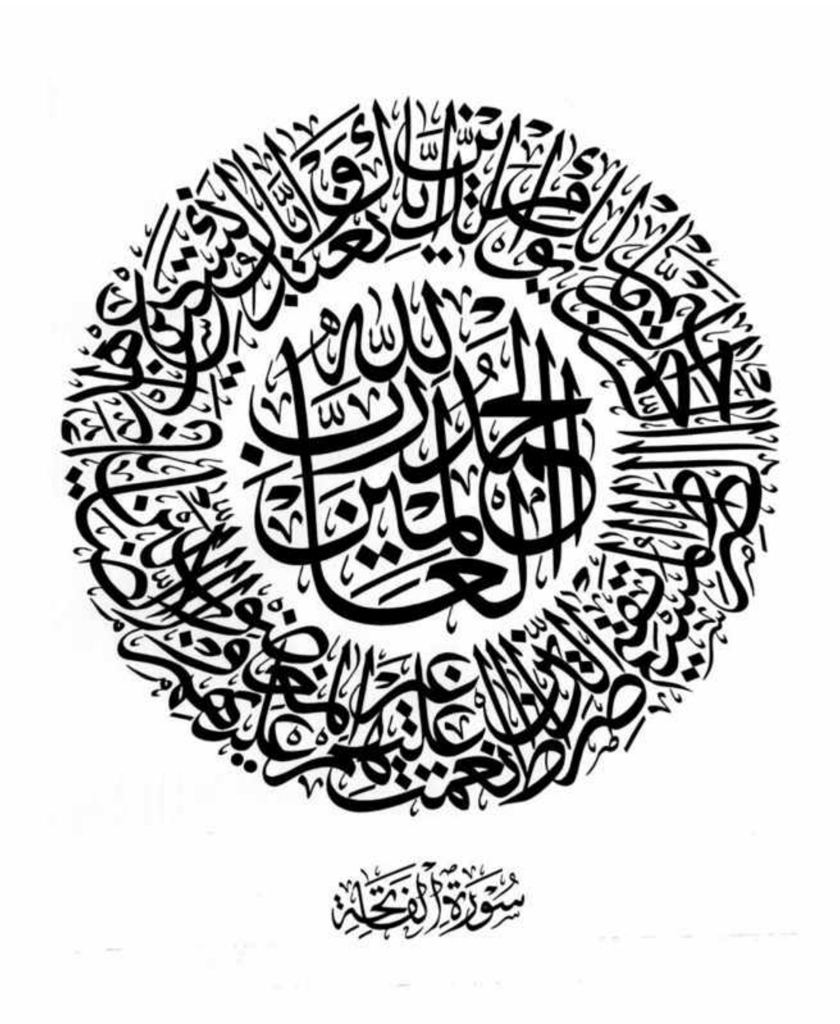
Islām is the only Dīn and way of life accepted by Allāh ﷻ. Period. Those who leave this world as Muslims will be saved from eternal damnation, whilst those who leave this temporary abode without īmān and Islām will be in horrible misery forever.

Over the last few years, there have been calls from Modernists, Liberals, and Interfaith Advocates to work ferociously hard in order to bring all faith based groups upon one platform of faith and belief. This call has been, and continues to be trumpeted under the guise of peace and harmony, building bridges, co-existence, removing misconceptions, and responding to the flood of Islamophobia. There can be nothing further from the truth.

Interfaith, multi-faith, and intra-faith is a devilish trap designed to rob a person of his īmān. This book will help Muslims understand this horrible fitnah, In-shā' Allāh.

A humble appeal is made to all Muslims to study this work with an open heart and mind, and to remember me in your special du'ā's.

[Mufti] Abdullah Moolla | Azaadville


الحمد لله رب العالمين
سورة الفاتحة

Foreword: Mawlānā Shabbīr Aḥmad Saloojee[1]

بسم الله الرحمن الرحيم

All praise is for Allāh Ta'ālā, may durūd and salām be upon our noble leader and master, Sayyidunā Muḥammad Muṣṭafā Rasūlullāh ﷺ.

Throughout history, there have been various attacks upon Islām and Īmān. As things unfold before us, we find a multithronged attack upon the Dīn of Islām and the Īmān of people around the world in the form of Interfaith, the Abrahamic Religion, multi-faith, and Intrafaith.

The book before you by Mufti Abdullah Moolla, Ustādh at Dār-ul-'Ulūm Azaadville, has gone into great detail, and has been put together after months and months of research into the subject. The aim of this work is to guard and protect our most valuable treasure, the treasure of Īmān.

May Allāh Ta'ālā accept the efforts of Mufti Abdullah Moolla, and make it a means of the protection and safety of his īmān, and the īmān of the Ummah at large.

May Allāh Ta'ālā include this work amongst his good deeds – for His pleasure – and make it a means of his and our salvation on the Day of Qiyāmah. Āmīn

24 Ṣafar 1445 | 9 September 2023

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[1] Dār-ul-'Ulūm Zakariyya, Lenasia

Foreword: Muftī Yacoob Vally[2]

باسم الله والصلاه والسلام على رسول الله

الحمد لله وحده والصلاه والسلام على من لا نبي بعده

The Abrahamic religion and interfaith is one of the biggest trials threatening the īmān of this generation. By the grace and mercy of Allāh ta'ālā, this kitāb has been prepared by Mufti Abdullah Moolla Sahib in which he removes the smoke screen of propaganda and empty slogans that are being forced upon the masses. The author takes apart the arguments of the interfaith proponents brick by brick, using bona fide proofs from the Qur'ān and ḥadīth and quotations from the pious elders. May Allāh ta'ālā reward Mufti Sahib for his extensive research and effort and make this kitāb a means of safeguarding our īmān and the īmān of our generations to come.

Khādim-e-Dīn

[Muftī] Yacoob Vally

17 Ṣafar 1445 | 3 September 2023

[2] Madrasah Miftāḥ-ul-Falāḥ, Port Shepstone

Foreword: Mawlānā Sulaymān Al-Kindī[3]

بسم الله و الصلاة و السلام على رسول الله

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم : بَادِرُوا بالأعمال فِتَنًا
كَقِطَعِ الليل المُظْلِمِ، يُصْبِحُ الرجلُ مؤمنا ويُمْسِي كافرا، ويُمْسِي مؤمنا ويُصْبِحُ كافرا،
يبيعُ دينه بِعَرَضٍ من الدنيا رواه مسلم

Rasūlullāh ṣallallāhu ‘alayhi wa sallam commanded us, “Hasten towards good (before) such a tribulation falls, as if it is (a solid) chunk of night. A man will arise in the morning a believer and enter the night as a disbeliever. He will spend the night as a believer and arise in the morning as a disbeliever. He will sell his religion for the temporary pittance of this world.” [Muslim].

This *Ummah* is no stranger to tests and tribulations, since its inception, and throughout the generations. Yet however dark the tribulation, Allāh Ta’ālā blessed us with giants of knowledge and piety to keep the light of truth blazing. Thus when the rationalists fought against the Qur’ān and Sunnah, Allāh Ta’ālā dispelled their darkness through the light of al-Imām Aḥmad raḥimahullāh. When heretics preferred the rantings of Greek philosophers over the inspired speech of Rasūlullāh ṣallallāhu ‘alayhi wa sallam, al-Imām al-Ash’arī raḥimahullāh and al-Imām al-Ghazzālī raḥimahullāh raised the torch of the Sunnah to dispel their gloom. When black tide of Shiasm threatened to flood Northern India, Shāh ‘Abdul ‘Azīz Dehlawī raḥimahullāh built a

[3] Historian and Translator, Johannesburg

dam of truth and light which no murky falsehood could breach. May Allāh Ta'ālā have mercy on these friends of His, and all His other friends whom space do not permit us to mention.

It would be utter arrogance for me to attribute a definitive interpretation to the words of Rasūlullāh ṣallallāhu 'alayhi wa sallam, and categorically claim that the above *Ḥadiṭh* refers to the tribulations of our era. However, a student of history and observer of current events might conclude that the night we find ourselves now in, is unique in at least six respects:

1. The tribulations of our ancestors were generally singular in nature, as in the examples above. We however, face multitudes of tribulations simultaneously.
2. Matters have reached the point that let alone multiple tribulations, it seems that every possible form of past and new tribulation has gathered against us. This has never occurred before.
3. However difficult tribulations of the past were, once the *'Ulamā'* presented the truth to the people, it was clear what the truth was. People could hold onto the truth, or return to it if they had gone astray. The level of confusion the layman faces in our era seems like an endless sea of grey foam of confusion. The clear line between truth and falsehood is blurred unto many. There is no black and white, despite living in the information age.
4. The major enemies of Islām clearly identified themselves in the past, be they Crusaders, Colonialists, Qadianīs etc. We however are faced with those who wear the mask of Muslims

yet serve alien masters. These servants of falsehood are often in authority over the *Ummah* of Muḥammad ṣallallāhu ‘alayhi wa sallam. Their swords depose and kill righteous Muslim rulers. Their wealth finances music and nudity in proximity to Baytullāh. Their pens write textbooks replete with the guidelines of their masters, not of Allāh Ta’ālā and His Rasūl ṣallallāhu ‘alayhi wa sallam. Their tongues wag lies which contravene *Khatmun Nubuwwah* from the very *Mimbars* which are supposed to beacons of *Tawḥid* and *Risālah*.

5. The numbers of voluntary apostacy from Islām is unheard of since the days of the beloved companion of Rasūlullāh ṣallallāhu ‘alayhi wa sallam, Abū Bakr raḍiyallāhu ‘anhu. This is clear to anyone who does not have his head buried in the sand. If apostacy in these numbers occurred before, it was under duress, e.g. Iran.
6. The type of apostacy in our times is unprecedented. Previous apostates abandoned Islām for a known religion, such as Catholicism. Modern apostates leave Islām under some vague notion of western freedom. Instead of adopting another traditional religion, many are not shy to declare themselves atheists, or even satanists. Social media is also replete with statements which render one’s faith void, e.g. “If Islām does not allow people of the same sex to express love through marriage/ If Islām did not abolish slavery/ etc/ then I do not want to be a Muslim.”

What is painfully clear is the unimaginable level of our test. A believer is not safe at home, work, school, Muslim media, *maktab*...not even the *masjid*. One of these tests is the interfaith movement, which seeks to hijack the command of Rasūlullāh ṣallallāhu ‘alayhi wa sallam of kindness towards our Kuffār neighbours, and mutate it into a monstrous lie that Allāh Ta’ālā does not require Islām from everyone. This opposes the very basics of our *‘Aqīdah* and when *‘Aqīdah* is compromised our very status of being Muslim is at stake.

With a purview to the dark night we face, the esteemed Muftī Abdullāh Moolla shares in his book, *The Abrahamic Faith*, his years of deep research and tireless efforts in regards the interfaith tribulation and its latest manifestation. Just as none of us are free from the onslaught, none of us should lose this opportunity to equip ourselves in this matter, especially if Allāh Ta’ālā has placed others under our care, be they our children, students etc.

May Allāh Ta’ālā accept Muftī ṣāḥib’s good thoughts and also pardon him, for asking me to write a foreword. In my perspective, as a student of history, I tend to paint matters on the canvass of that field. Thus I have offered some thoughts from that broader background. To spend more ink here on the details of the interfaith movement would be tautological, for in my estimation there is no *‘Ālim* in the Anglosphere that has put more effort into understanding this tribulation and presenting his findings in an accessible and comprehensible manner.

May Allāh Ta'ālā accept the writer and readers. When we meet Him let us be able to say, "Our *Rabb*, our deeds are not worthy, but Your Beloved ṣallallāhu 'alayhi wa sallam said, 'Congratulations to the forlorn ones!'. You know best the times that we lived in, yet we clung to his message. So congratulate us with Your forgiveness."

و صلى الله على راكب البراق كامل الأخلاق

Sulaymān al-Kindī

٢٦ محرم **١٤٤٥** من هجرة المصطفى صلى الله عليه و سلم

Foreword: Mawlānā Dawood Seedat[4]

Bi Ismihi Ta'ālā Sha'nuhu

All praise is due to Allāh Ta'ālā and Durūd and Salām be upon our Beloved Master Nabi-e-Karīm ṣallallāhu 'alayhi wa sallam

Alḥamdullillāh, I have perused through this kitāb and can only praise Allāh Ta'ālā for making this kitāb available to us. During this time when shaiṭān and his agents are using the "Abrahamic Religion " and "Interfaith " to corrupt the īmān of the Ummah, it becomes our duty to educate ourselves regarding the reality and gravity of these fitan.

It is really sad to note that unfortunately even many Muslim Schools, Scholars and Educators have fallen prey to this evil agenda.

Allāh Ta'ālā has very clearly explained in the Qur'ān Sharīf that the only Deen recognized in the sight of Allāh Ta'ālā is Dīn e Islām. Every other religion or creed is in reality nothing but kufr.

Once the above is understood then it becomes very clear for every person with īmān that there is absolutely no need to integrate with people who are on kufr, visit their places of worship, allow them into our Masājid or have common places of worship etc. Furthermore exposure to kufr can only be detrimental to our īmān and the īmān of our children.

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[4] Madrasah Ishā'at-ul-Ḥaq, Pietermaritzburg

Our Beloved Nabi e Karīm ṣallallāhu ‘alayhi wa sallam has left for us a complete and perfect Sharī’ah and Sunnah in which there is no place for interfaith.

May Allāh Ta’ālā accept the efforts of Mufti Abdullah ṣāḥib and all those involved in anyway in the publication of this kitāb. May Allāh Ta’ālā make it a means of the protection of our īmān. Āmīn

[Mawlānā] Dawood Seedat

Foreword: Muftī ʻAbdool Kader Hoosen[5]

بسم الله الرحمن الرحيم

و صلى الله على النبي الأمي الكريم

We begin by praising Allāh Ta'ālā, and sending Salutations upon our Master Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ʻalayhi wa sallam.

Mufti Abdullah Moolla ṣāḥib had requested me to write a foreword to his book on the terrible harms of the interfaith movement. I take this as an opportunity to be a part of its reward.

The interfaith movement has raised its ugly head in the Khayr-ul-Qurūn already, in the presence of our Nabī ṣallallāhu ʻalayhi wa sallam. The Kuffār of the Quraysh came to Ḥabibullah ṣallallāhu ʻalayhi wa sallam with three proposals:

1. The Muslims worship their idols for one year and the Quraysh will worship Allāh Ta'ālā the next year.
2. The Quraysh offered Nabī ṣallallāhu ʻalayhi wa sallam wealth, power and women in exchange for his silence regarding their false deities.
3. Nabī ṣallallāhu ʻalayhi wa sallam should show 'respect' to their idols by touching it or kissing them.

We are seeing a very similar trajectory today.

[5] Markaz Ṣaḥābah, Lenasia

The Kuffār want joint prayers; they pray to their false deities, while so-called 'Muslims' sit and listen attentively. Or, the Kuffār offer political and monetary favours in exchange for silence on issues like LGBTQ or Jihād. Today's Kuffār also say one should 'revere' their churches, temples and synagogues by merely saying a 'prayer' in them.

Allāh Ta'ālā rejected all these notions by the revelation of Sūrah Kāfirūn. All Muslims must tray as best as possible to recite Sūrah al-Kāfirūn morning and evening to protect themselves from the attack of interfaith.

This āyat-e-karīmah should also be borne in mind:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ

"And when you (O Nabī Muḥammad ṣallallāhu 'alayhi wa sallam) see those who engage in a false conversation about Our āyāt (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if Shayṭān causes you to forget, then after the reminder do not sit in the company of those people who are the Zalimun (polytheists and wrong-doers, etc.)[6]

What is being discussed in interfaith prayers? Are Christians not mocking at the Noble Qur'ān by falsely attributing a son to Allāh

[6] Sūrah Al-An'ām: 68

Ta'ālā? Are the Hindus not mocking by praying to an idol of a cow?

May Allāh Ta'ālā grant us the understanding!

Protecting the beliefs of the Muslims is an integral part of our faith, and a salient feature of the Salaf-us-Ṣāliḥīn.

Many of our Pious Predecessors raḥimahumallāh gave their lives fighting against the Firaq-e-Bāṭilah (deviated sects). One such example is Imām Aḥmad bin Hanbal raḥimahullāh, he was imprisoned and beaten severely for defending an integral belief concerning the Qur'ān Sharīf.

The enemy within is the greatest cause for concern!

May Allāh Ta'ālā fully accept Mufti Abdullah Moolla ṣāḥib's efforts in protecting the Muslims from falling into those avenues where īmān may be snatched away.

I advise every Muslim to read and take heed!

[Mufti] Abdool Kader Hoosen

18 Safar 1445 | 04 September 2023

بسم الله الرحمن الرحيم

ONE

The Abrahamic Religion: An Evil Agenda against Islām

2021, August 1, was a memorable Sunday morning. Muftī Raḍa-ul-Ḥaq, the most senior Ustādh at Dār-ul-'Ulūm Zakariyya, South Africa, delivered a beautiful and thought-provoking lecture on the newfound Abrahamic Religion, in his masterful way. It has been translated from the original Urdu and transcribed here for the benefit of the Ummah.

In the Name of Allah, the Beneficent, the Merciful

All praise is for Allāh Ta'ālā, may peace and salutations be upon our leader, Sayyidunā Muḥammad, his family and companions

Scholars and friends, much has happened over the last few days. One subject that is being spoken about and propaganda of it is being spread in order to make the entire world one is the "Abrahamic Religion." It is being promoted and all are asked to agree to it.

After this, the adherents of these faiths would be required to make friends and establish bonds. In reality, this is being done to deceive the Muslims. Time and again, in the Noble Qur'ān, Allāh Ta'ālā repeats the theme of Islām is the only accepted religion and way of life. Study the following examples.

Allāh Ta'ālā says,

Definitely the only religion with Allāh is Islām. Those who were given the Book from before, i.e., the Jews and the Christians, differed only after the knowledge came to them because of hatred among themselves. Whoever disbelieves in the revelations of Allāh, verily Allāh is swift in taking account.[1]

Today I have perfected your religion for you, completed My bounty upon you and chosen Islām as your religion.[2]

For a Muslim, religion is more important than worldly life. It is clear that in every era, greater importance was given to religion. Bilqīs, the Queen, had everything. When the hoopoe returned from Yemen after seeing her kingdom, it said,

I have discovered that a woman rules over them who has been given everything. She also has a magnificent throne.[3]

We understand that the economic situation in Yemen was very prosperous. She had a large kingdom and sat on a grand throne. Her political power was very strong. However,

I found her and her people prostrating to the sun instead of Allāh.[4]

The hoopoe found the religious condition of the people to be very bad. This is why Sulayman 'alayhi as-salām sent a letter to her. As a result, Bilqīs came and submitted,

She said, 'O my Rabb, I have surely oppressed my soul. I submit with Sulaymān to Allāh, the Rabb of the universe.'[5]

We realize that a Muslim should not make the economic and social condition into his primary concern. Yes, it must be in order, but the presence of religion is most important. It must be seen whether the religious practice is alive or not.

Therefore, Rasulullah ṣallallahu alayhi wa sallam said, 'By Him in Whose control is the life of Muḥammad, whoever in the Ummah hears about me, whether Jew or Christian, but does not affirm his belief in that with which I have been sent and dies in this state of disbelief, he will be one of the denizens of hell-fire.'[6]

A person will be worthy of entry into Jannah once he embraces Islām. There is no other way. The (newfound) Abrahamic Religion will bring together various aspects of character and good conduct and call people to unite upon it, whereas in Islām, there is a proper and established system of belief. This will be thrown aside. There is a system of practice, it will be thrown aside.

We say that if someone wants this religion, then see the following description of Sayyidunā Ibrāhīm 'alayhi as-salām,

So follow the religion of Ibrāhīm, which is not inclined towards any deviation but is inclined to the straight way. He was never from the polytheists.[7]

Hence, we understand that Sayyidunā Ibrāhīm 'alayhi as-salām was upon the straight path, away from every other deviated way.

The newfound Abrahamic Religion will teach us to tolerate one another and live in harmony with everyone, show good character, but there would be no Salah, no fasting, no Ḥajj, no Zakat, no system of trade.

Islām teaches us not to consume interest. In the newfound Abrahamic Religion, all will be taught to unite upon consuming interest. There should be a usury system. How can a Muslim tolerate this? How can a Muslim accept this?

In Islam there is Hajj, Rasūlullāh ṣallallāhu 'alayhi wa sallam performed Ḥajj and 'Umrah. In the newfound Abrahamic Religion, there is no question of Ḥajj. The Jews do not know anything about Ḥajj, the Christians do not accept it either. We (Muslims) accept it, and Sayyidunā Ibrāhīm 'alayhi as-salām also performed Ḥajj.

In reality, (the genuine and ancient) Abrahamic Religion is our Islām. We believe in all the Messengers, including Sayyidunā Mūsā 'alayhi as-salām and Sayyidunā 'Isā alayhi as-salām. Once we believe in them, the Abrahamic Religion is found within Islām to the perfect degree already.

Therefore, once a person embraces Islām, he will in essence be practically carrying out the Abrahamic Religion. When the Jews will establish this (newfound) Abrahamic Religion, then how can the Muslims accept it and believe it?

It is their plan by establishing this religion (in Abu Dhabi and Dubai) to print the Bible and the Noble Qur'an together. The Christians will read the Noble Qur'ān and believe it, the Muslims will read the Bible and believe it.

However, the Bible they have is interpolated and distorted. When a person will read the Bible and believe, how can he remain a Muslim?

The Bible states that Sayyidunā Nuh ‘alayhi as-salām drank wine, fell unconscious, took off his clothes, became naked and his daughter brought clothes to cover him. His son Kan’an then told the people about this. Sayyidunā Nuh ‘alayhi as-salām cursed him. How can a Muslim ever accept this? In Islām, we are taught the following about the Ambiyā’,

Before this We had granted Ibrāhīm his correct course and We were always aware of him.[8]

In this manner, so that We averted evil and immorality from him. Indeed he was from Our sincere bondsmen.[9]

When the Bible and the Qur’ān will be printed together, then the high rank and noble nature of the Messengers will not remain in the heart and mind of the one who reads it.

It is written in the Bible that Sayyidunā Lūṭ ‘alayhi as-salām did not have sons, he had two daughters. They consulted and the elder daughter gave him wine to drink and the elder one had illicit relations with him. We seek the protection of Allah. We cannot even relate such lowly things. She became pregnant and had children. The younger daughter did the same thing the following night and had children with her father. Can a Muslim hear this? If he believes it, will he remain a Muslim?

When the Bible and the Noble Qur’ān will be printed together, people will be told to accept the Noble Qur’ān. Will they ever

accept the Noble Qur'ān and believe in it? The Noble Qur'ān prohibits usury, whilst their entire lives are built upon usury. Where will they ever believe in the prohibition of usury?

It is stated in the Bible about Sayyidunā Ya'qūb 'alayhi as-salām that he wrestled with Allāh Ta'ālā for an entire night. Allāh Ta'ālā became tired by the morning and Sayyidunā Ya'qūb 'alayhi as-salām was given a beating with a stick by Allāh Ta'ālā – he then suffered an illness of blood squirting from his vein. How can such things ever be believed? This degrades the honor of the Ambiyā' to a terrible degree.

With regards to Sayyidunā Sulaymān 'alayhi as-salām, it is said that there were disbelieving women in his house and they would worship idols, and he was happy with this.

In reality, this (new found Abrahamic Religion) is a Jewish agenda. They tell us to believe and accept Sayyidunā Ibrāhīm 'alayhi as-salām and Sayyidunā Mūsā 'alayhi as-salām, and their objective is achieved. This is because the Jews do not believe and accept Sayyidunā 'Isā 'alayhi as-salām. The Jews do not accept Sayyidunā Muḥammad sallallāhu 'alayhi wa sallam. Once a person accepts Sayyidunā Ibrāhīm 'alayhi as-salām and Sayyidunā Mūsā 'alayhi as-salām, he will be told, 'Now you are with us.' This is the plot of the greater Israel. They desire to bring those areas under their control, which were under the jurisdiction of Sayyidunā Dāwūd 'alayhi as-salām. They do not accept the blessed Ḥaramayn as the Ḥaramayn. They state that this is part of the greater Israel.

Allāh Ta'ālā has blessed us with the great bounty of Islām. There is a system of belief, practice, character, economic and social life, and also inheritance. Islām is an entire system of life. Allāh Ta'ālā declares this to be a great bounty. This bounty must be valued and appreciated. When we will practice on the new Abrahamic Religion, the Jews will say that we are on the truth and they are on the truth too.

Verily the disbelievers from the People of the Book and the polytheists shall live forever in the fire of hell. These are the worst of creation.[10]

In the light of this verse, the disbelievers, the Jews, the Christians, the polytheists are upon a very bad footing in terms of belief and practice. Allāh Ta'ālā says that they are the worst, whereas, in the new Abrahamic Religion, we will have to say that the Jews and Christians are upon the truth despite their religions being deformed and altered. As things stand, we have hardly control over worldly resources and by accepting this (new-found religion), even religion will leave our grasp.

One of the goals of those who chant slogans of the Abrahamic Religion is that those who we would previously accept as disbelievers, we should now join them into our ranks. We should join the Qadiyanis into our ranks now because they also claim to follow Islām, whereas our scholars state that there are three types of disbelievers. One is an outright disbeliever (kāfir), one is a hypocrite (munāfiq) and one is a heretic (zindīq). A disbeliever's disbelief is clear and open. A hypocrite is he who is a disbeliever within but outwardly shows himself to be a Muslim. A heretic is a disbeliever but labels his disbelief as Islām.

If we bring the Qadiyanis close to us, let them lecture before our children, then they will label their disbelief as Islām.

Rasūlullāh ṣallallāhu ‘alayhi wa sallam is the final Nabī. There is no Nabī after him. Hence, Allāh Ta’ālā will send Sayyidunā ‘Isā ‘alayhi as-salām, a previous Nabī, who will follow Rasūlullāh sallallāhu ‘alayhi wa sallam. The issue of Khatm e Nubuwwah (the finality of the Prophethood) is absolutely critical.

The scholars explain that during the life of Rasūlullāh ṣallallāhu ‘alayhi wa sallam, whatever fighting took place against the non-Muslims, 209 Muslims had achieved martyrdom. Another report states 259. During the time of Sayyidunā Abū Bakr Siddīq raḍiyallāhu ‘anhu, for the sake of Khatm e Nubuwwah, when Musaylamah claimed Nubuwwah, then the Muslims came out against him, including Sayyidunā ‘Alī raḍiyallāhu ‘anhu. In this battle, 1200 Muslims were martyred. Compare 209 throughout the life of Rasūlullāh ṣallallāhu ‘alayhi wa sallam and 1200.

Mirza Ghulam Ahmad Qadiyani had claimed himself to be higher and loftier than even Rasūlullāh ṣallallāhu ‘alayhi wa sallam. Three thousand miracles took place at the hands of Rasūlullāh ṣallallāhu ‘alayhi wa sallam, Mirza Ghulam Ahmad claimed that Allāh Ta’ālā gave him 300 000 miracles. He uttered many blasphemous lines of poetry too.

We must stay away from such people. If they accept the truth and Islām, then they will be our brothers and we shall join and mix with them.

One part of the Abrahamic Religion is to take as Muslims whoever claims to be a Muslim. ‘Bring the Qadiyanis closer to the

true Muslims and understand him, i.e., Mirza Ghulam Aḥmad, to be a Muslim'. It is important to ask Allāh Ta'ālā to keep us firm upon the guidance of Islām and not let us go astray.

Our Rabb, do not cause our hearts to stray after You have guided us. Grant us Your mercy for verily You are the Great Giver.[11]

If the deeds of a person are bad and evil, he will one day enter Jannah. But if his beliefs are astray, he will dwell in hell forever.

Blessings lie with our elders. Allāh Ta'ālā has shown our pious predecessors the paths of guidance, we should tread the path of propagation of Islām, of joining the genuine awliya, of the company of the true and pious scholars in the educational institutes.

May Allāh Ta'ālā protect our faith and practices. Āmīn

Notes:

1. Sūrah āl-'Imrān: 19
2. Sūrah Al-Mā'idah: 3
3. Sūrah An-Naml: 23
4. Ibid
5. Sūrah An-Naml: 45
6. Sahih Muslim, on the authority of Sayyidunā Abū Hurayrah radiyallāhu 'anhu
7. Sūrah āl-'Imrān: 95
8. Sūrah Al-Ambiyā': 51
9. Sūrah Yūsuf: 24
10. Sūrah Al-Bayyinah: 6
11. Sūrah āl-'Imrān: 8

TWO

Ibrāhīm ʻalayhi as-salām refutes the Abrahamic Religion: The Clear Āyāt of the Qur'ān

The Abrahamic Religion is a novel concept based on the misrepresentation of the great Messenger of Allāh Ta'ālā, Sayyidunā Ibrāhīm ʻalayhi as-salām. It basically claims that Christianity, Judaism, and Islam are all equal religions acceptable to God.

In simple terms, the interfaith idea attributed to Ibrāhīm ʻalayhi as-salām is putting words into his mouth. In this article, without delving into interpretation and analysis, we shall present the clear and pure words of the Noble Qur'ān that clearly and emphatically denounce and refute the modern-day Abrahamic Religion concept. Study these āyāt and think for a moment, how can any scholar, any priest, or any rabbi be so bold, daring, and downright audacious to preach and teach something he knows very well to be false?

Christianity and Judaism, in their modern-day changed forms, have, in a general sense, nothing to do with the original teaching and message of their Messengers. Hence, if a person is invited to embrace a novel concept like the Abrahamic Religion, based on fabrication and falsehood, what would the ideal response be?

Look at and study the following āyāt:

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ شَاكِرًا لِّأَنْعُمِهِ ۚ ٱجْتَبَٰهُ
وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ
ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ

«Indeed, Ibrāhīm was a [comprehensive] leader, devoutly obedient to Allāh, inclining toward truth, and he was not of those who associate others with Allāh [He was] grateful for His favors. Allāh chose him and guided him to a straight path And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous Then We revealed to you, [O Muhammad], to follow the religion of Ibrāhīm, inclining toward truth; and he was not of those who associate with Allāh»[1]

And:

مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ

«Ibrāhīm was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists»[2]

And:

وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ
ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ قَالَ لَقَدْ كُنتُمْ أَنتُمْ
وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ قَالَ بَل رَّبُّكُمْ
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ

«And We had certainly given Ibrāhīm his sound judgement before, and We were of him well-Knowing When he said to his father and his people, "What are these statues to which you are

devoted?" They said, "We found our fathers worshippers of them." He said, "You were certainly, you and your fathers, in manifest error." They said, "Have you come to us with truth, or are you of those who jest?" He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify»[3]

And:

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا إِذۡ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا
يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ
فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا
يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا قَالَ أَرَاغِبٌ
أَنتَ عَنۡ ءَالِهَتِي يَٰٓإِبۡرَٰهِيمُۖ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ وَٱهۡجُرۡنِي مَلِيّٗا قَالَ سَلَٰمٌ عَلَيۡكَۖ
سَأَسۡتَغۡفِرُ لَكَ رَبِّيٓۖ إِنَّهُۥ كَانَ بِي حَفِيّٗا وَأَعۡتَزِلُكُمۡ وَمَا تَدۡعُونَ مِن دُونِ ٱللَّهِ وَأَدۡعُواْ
رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي شَقِيّٗا

«And mention in the Book [the story of] Ibrāhīm. Indeed, he was a man of truth and a prophet [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]." [His father] said, "Have you no desire for my gods, O Ibrāhīm? If you do not desist, I will surely stone you, so avoid me a prolonged time." [Ibrāhīm]

said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy."»[4]

And:

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

«And [mention, O Muḥammad], when Ibrāhīm said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error." And thus did We show Ibrāhīm the realm of the heavens and the earth that he would be among the certain [in faith] So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear." And when he saw the moon rising, he said, "This is my lord." But when it set, he

said, “Unless my Lord guides me, I will surely be among the people gone astray.” And when he saw the sun rising, he said, “This is my lord; this is greater.” But when it set, he said, “O my people, indeed I am free from what you associate with Allāh Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh.” And his people argued with him. He said, “Do you argue with me concerning Allāh while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember? And how should I fear what you associate while you do not fear that you have associated with Allāh that for which He has not sent down to you any authority? So, which of the two parties has more right to security, if you should know? They who believe and do not mix their belief with injustice – those will have security, and they are [rightly] guided and that was Our [conclusive] argument which We gave Ibrāhīm against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing»[5]

وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ فَقَالَ إِنِّى سَقِيمٌ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ مَا لَكُمْ لَا تَنطِقُونَ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ

«And indeed, among his kind was Ibrāhīm When he came to his Lord with a sound heart [And] when he said to his father and his people, "What do you worship? Is it falsehood [as] gods other than Allāh you desire? Then what is your thought about the Lord of the worlds?" And he cast a look at the stars and said, "Indeed, I am [about to be] ill." So they turned away from him, departing Then he turned to their gods and said, "Do you not eat? What is [wrong] with you that you do not speak?" And he turned upon them a blow with [his] right hand Then the people came toward him, hastening He said, "Do you worship that which you [yourselves] carve While Allāh created you and that which you do?" They said, "Construct for him a furnace and throw him into the burning fire." And they intended for him a plan, but We made them the most debased»[6]

And:

وَإِبۡرَٰهِيمَ إِذۡ قَالَ لِقَوۡمِهِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُۖ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ إِنَّمَا
تَعۡبُدُونَ مِن دُونِ ٱللَّهِ أَوۡثَٰنٗا وَتَخۡلُقُونَ إِفۡكًاۚ إِنَّ ٱلَّذِينَ تَعۡبُدُونَ مِن دُونِ ٱللَّهِ لَا
يَمۡلِكُونَ لَكُمۡ رِزۡقٗا فَٱبۡتَغُواْ عِندَ ٱللَّهِ ٱلرِّزۡقَ وَٱعۡبُدُوهُ وَٱشۡكُرُواْ لَهُۥٓۖ إِلَيۡهِ تُرۡجَعُونَ
وَإِن تُكَذِّبُواْ فَقَدۡ كَذَّبَ أُمَمٞ مِّن قَبۡلِكُمۡۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ أَوَ لَمۡ
يَرَوۡاْ كَيۡفَ يُبۡدِئُ ٱللَّهُ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥٓۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ
فَٱنظُرُواْ كَيۡفَ بَدَأَ ٱلۡخَلۡقَۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشۡأَةَ ٱلۡأٓخِرَةَۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
يُعَذِّبُ مَن يَشَآءُ وَيَرۡحَمُ مَن يَشَآءُۖ وَإِلَيۡهِ تُقۡلَبُونَ وَمَآ أَنتُم بِمُعۡجِزِينَ فِي ٱلۡأَرۡضِ وَلَا
فِي ٱلسَّمَآءِۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ
وَلِقَآئِهِۦٓ أُوْلَٰٓئِكَ يَئِسُواْ مِن رَّحۡمَتِي وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ

أَن قَالُواْ ٱقۡتُلُوهُ أَوۡ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ وَقَالَ
إِنَّمَا ٱتَّخَذۡتُم مِّن دُونِ ٱللَّهِ أَوۡثَٰنٗا مَّوَدَّةَ بَيۡنِكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُ
بَعۡضُكُم بِبَعۡضٖ وَيَلۡعَنُ بَعۡضُكُم بَعۡضٗا وَمَأۡوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ

«And [We sent] Ibrāhīm, when he said to his people, "Worship Allāh and fear Him. That is best for you, if you should know You only worship, besides Allāh, idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allāh provision and worship Him and be grateful to Him. To Him you will be returned." And if you [people] deny [the message] – already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification Have they not considered how Allāh begins creation and then repeats it? Indeed that, for Allāh, is easy Say, [O Muḥammad], "Travel through the land and observe how He began creation. Then Allāh will produce the final creation. Indeed Allāh, over all things, is competent." He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned And you will not cause failure [to Allāh] upon the earth or in the heaven. And you have not other than Allāh any protector or any helper And the ones who disbelieve in the signs of Allah and the meeting with Him – those have despaired of My mercy, and they will have a painful punishment And the answer of Ibrāhīm 's people was not but that they said, "Kill him or burn him," but Allāh saved him from the fire. Indeed, in that are signs for a people who believe and [Ibrāhīm] said, "You have only taken, other than Allāh, idols as [a bond of] affection among you in worldly life. Then on the

Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."»[7]

And:

مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسۡتَغۡفِرُواْ لِلۡمُشۡرِكِينَ وَلَوۡ كَانُوٓاْ أُوْلِي قُرۡبَىٰ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمۡ أَنَّهُمۡ أَصۡحَٰبُ ٱلۡجَحِيمِ وَمَا كَانَ ٱسۡتِغۡفَارُ إِبۡرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوۡعِدَةٖ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوّٞ لِّلَّهِ تَبَرَّأَ مِنۡهُۚ إِنَّ إِبۡرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٞ

«It is not for the Messenger and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire And the request of forgiveness of Ibrāhīm for his father was only because of a promise he had made to him. But when it became apparent to Ibrāhīm that his father was an enemy to Allāh, he disassociated himself from him. Indeed, was Ibrāhīm compassionate and patient»[8]

And:

وَإِذۡ بَوَّأۡنَا لِإِبۡرَٰهِيمَ مَكَانَ ٱلۡبَيۡتِ أَن لَّا تُشۡرِكۡ بِي شَيۡـٔٗا وَطَهِّرۡ بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ رِجَالٗا وَعَلَىٰ كُلِّ ضَامِرٖ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٖ لِّيَشۡهَدُواْ مَنَٰفِعَ لَهُمۡ وَيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ فِيٓ أَيَّامٖ مَّعۡلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۖ فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡبَآئِسَ ٱلۡفَقِيرَ ثُمَّ لۡيَقۡضُواْ تَفَثَهُمۡ وَلۡيُوفُواْ نُذُورَهُمۡ وَلۡيَطَّوَّفُواْ بِٱلۡبَيۡتِ ٱلۡعَتِيقِ ذَٰلِكَۖ وَمَن يُعَظِّمۡ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيۡرٞ لَّهُۥ عِندَ رَبِّهِۦۗ وَأُحِلَّتۡ لَكُمُ ٱلۡأَنۡعَٰمُ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡۖ فَٱجۡتَنِبُواْ ٱلرِّجۡسَ مِنَ ٱلۡأَوۡثَٰنِ وَٱجۡتَنِبُواْ قَوۡلَ ٱلزُّورِ حُنَفَآءَ لِلَّهِ غَيۡرَ مُشۡرِكِينَ بِهِۦۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخۡطَفُهُ ٱلطَّيۡرُ أَوۡ تَهۡوِي بِهِ ٱلرِّيحُ فِي مَكَانٖ سَحِيقٖ ذَٰلِكَۖ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ

ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ

«And [mention, O Muḥammad], when We designated for Ibrāhīm the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform ṭawāf and those who stand [in prayer] and those who bow and prostrate and proclaim to the people the Ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass That they may witness benefits for themselves and mention the name of Allāh on known days over what He has provided for them of [sacrificial] animals. So, eat of them and feed the miserable and poor then let them end their untidiness and fulfil their vows and perform ṭawāf around the ancient House." That [has been commanded], and whoever honours the sacred ordinances of Allāh – it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So, avoid the uncleanliness of idols and avoid false statement Inclining [only] to Allāh, not associating [anything] with Him. And he who associates with Allāh – it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place That [is so]. And whoever honours the symbols of Allāh – indeed, it is from the piety of hearts For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House»[9]

May Allāh Ta'ālā keep us all steadfast upon the truth of Islām. May Allāh Ta'ālā save us from falling into the trap of the Abrahamic Religion- a trap designed to snatch our īmān. Āmīn

Notes

1. Sūrah An-Naḥl: 120-123
2. Sūrah āl-'Imrān: 67
3. Sūrah Al-Anbiyā: 51-56
4. Sūrah Maryam: 41-48
5. Sūrah Al-An'ām: 74-83
6. Sūrah As-Sāffāt: 83-98
7. Sūrah Al-Ankabūt: 16-25
8. Sūrah At-Taubah: 113-114
9. Sūrah Ḥajj: 26-33

THREE

Can the previous Ummahs be described as being 'Muslim' or not?

A translation of Selected Portions from the Treatise:

Itmām An-Ni'mah fī Ikhtisās Al-Islām bi Hādhihi Al-Ummah

Hāfiz Jalāl-ud-Dīn Suyūtī rahimahullāh (d.911 AH)

Adapted & translated from:

Al-Hāwī lil Fatāwā vol.2 pp.115-129 [Dār Al-Kutub Al-'Ilmiyyah, Beirut, 1408/1988]

NB: The 'Notes' are by the translator.

Translation: Perfection of the Bounty in Specifying Islam with This Ummah

All praise is for Allāh Ta'ālā, may peace be upon His selected messengers,

To proceed,

The following question was received: Can the previous Ummahs be described as being 'Muslim' or not?

Response:

The scholars hold two views regarding whether 'Islām' can be used to refer to every true [revealed] religion [prior to Islam], or, is it specifically for this honourable Ummah. The preferred view is the second one.

In the treatise that follows, I want to explain this matter in detail by stating the preferred view and the answers to the issues that are raised about it.

There are two well-known views of the scholars in this matter. Many imāms have transmitted them. The first is that 'Islām' can be used to refer to every true religion and it is not specific with this Ummah.

The second view is that 'Islām' is specific to this Ummah. The description of 'Muslimīn' is specific to the Ummah of Muhammad ṣallallāhu 'alayhi wa sallam, and none of the previous Ummahs are described with it, except for their Messengers. This Ummah has been granted the honour of being described with an adjective used for the Messengers out of honour and reverence for them. This view is the preferred view in terms of transmission and its proof. It stands upon a firm and resolute proofs. This Ummah has been granted various specialties, none of these were given to previous nations, except the Messengers.

From these specialties is wuḍū'. This is a specialty of this Ummah. None of the previous nations would perform wuḍū', except the Messengers.

Wahb Ibn Munabbih said, "Indeed Allāh sent revelation to Dāwūd in the Zabūr: 'O Dāwūd, indeed a Nabī will come after you. His name will be Aḥmad.' The narration continues, 'His Ummah is marḥūm, i.e., mercy is shown upon them. I shall recompense them to a similar degree that I give to the Messengers for optional deeds. I have obligated them with the actions that I have

made obligatory upon the Messengers. They will come on the Day of Qiyāmah and their light will be like the light of the Messengers. This will be because I made it obligatory upon them to purify themselves for every ṣalāh, just as I made it obligatory upon the Messengers before them. I have made a purificatory bath compulsory upon them from major impurity, just as I have made it compulsory upon the Messengers before them. I have commanded them to perform Ḥajj just as I commanded the Messengers before them and I have commanded them to engage in Jihād just as I have commanded the Messengers with the same before them."

Proofs for the Preferred View

Proof One:

«And strive for Allāh with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Ibrāhīm. Allāh named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakāh and hold fast to Allāh. He is your protector, and excellent is the protector, and excellent is the helper»[1]

One of the pioneers in Tafsīr, Ibn Zayd, said about this: 'Allāh Ta'ālā did not mention the word 'Islām' except with this Ummah and we have not heard of an Ummah spoken of with 'Islām' beside them.'

The same is narrated by other leading scholars in Tafsīr.

Proof Two:

«Our Rabb, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful»[2]

«Our Rabb, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.”»[3]

Note: The Messenger in the above verse refers to Sayyidunā Muhammad ṣallallāhu ‘alayhi wa sallam by consensus.

Proof Three:

« This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion»

Note: This verse is clear in specifying Islām with this Ummah.

Proof Four:

«Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews»[4]

Note: Islām was the adjective for the Messengers (from before), not their nations.

Proof Five:

«Ibrāhīm was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allāh]. And he was not of the polytheists»[5]

Note: This verse proves that the Sharī'ah of Mūsā 'alayhi as-salām was called Yahūdiyyah. The Sharī'ah of 'Isā 'alayhi as-salām was called Nasrāniyyah. The Sharī'ah of Ibrāhīm 'Alayhi as-salām was called Ḥanīfiyyah. It was with Ḥanīfiyyah that Muhammad ṣallallāhu 'alayhi wa sallam was sent. From this, it is clear that the Jews and Christians were never called this. Their Sharī'ahs were never referred to as 'Islām', and none were ever called 'Muslim'. Hence, when a person will embrace the teachings of other religions, he will not be referred to as a Muslim, because his Ḥanīfiyyah has been distorted, tainted, and disfigured.

Proof Six:

«They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Ibrāhīm, inclining toward truth, and he was not of the polytheists."[6]

Proof Seven:

«O People of the Scripture, why do you argue about Ibrāhīm while the Torah and the Injil were not revealed until after him? Then will you not reason?»[7]

Note: The Jews of Madinah Munawwarah argued and felt that Ibrāhīm 'alayhi as-salām passed away as a Jew. In this verse, Allāh Ta'ālā denies this, as the Torah was revealed after him.

Hence, Judaism came after him. Similarly, Christianity came about after the Injil, which was also after Ibrāhīm ‘alayhi as-salām. Just as the Jews of old created a false image of a great Messenger, they try the same today too. Every thinking Muslim must strive and see beyond the façade of the newfound Abrahamic Religion.

Proof Eight:

«Say, “I have submitted myself to Allah [in Islam], and [so have] those who follow me.” And say to those who were given the Scripture and [to] the unlearned, “Have you submitted yourselves?” And if they submit [in Islam], they are rightly guided; but if they turn away, it is only the [duty of] notification upon you. And Allah is Seeing of [His] servants»[8]

Note: This verse clearly points out that Islām is specific with this religion, i.e., the religion we follow.

Proof Nine:

Rasulullah ṣallallāhu alayhi wa sallam said, ‘By Him in Whose control is the life of Muhammad, whoever in the Ummah hears about me, whether Jew or Christian, but does not affirm his belief in that with which I have been sent and dies in this state of disbelief, he will be one of the denizens of hell-fire.’[9]

Note: The endpoint of a person is considered by Allāh Ta’ālā in the hereafter. This is the reason why those with a clean and safe heart are said to be the fortunate ones. Falling for and promoting a foreign idea under the pretext of unity is thorough deception. Period.

Proof Ten:

All the people from the time of the Sahābah raḍiyallāhu ʻanhum, and the generations that followed, the jurists, the scholars of all sciences, even the women and children in the home, and even the Jews, Christians and Magians agree upon the fact that whoever follows the religion of Musa ʻalayhi as-salām will be called Yahūdī, whoever follows the religion of ʻIsā ʻalayhi as-salām will be called Nasrānī and whoever follows the religion of Sayyidunā Muḥammad ṣallallāhu ʻalayhi wa sallam is called a Muslim.

Note:

Islām is a complete system of life, encapsulating every sphere of human existence. It is founded upon resolute grounds with a pure and pristine divine text and rational guidance for humanity until the end of time. It is unique in its structure and system and has the capacity to withstand the attacks of modern reformists, just as it has been holding firm against the deviated sects for the last 1443 years.

Islām, as the name suggests, requires that man submits himself to Allāh Ta'ālā and the teachings of Rasūlullāh ṣallallāhu ʻalayhi wa sallam. When the most intelligent mind will delve deeper and deeper into the Noble Qur'ān, he will definitely find oceans upon oceans of knowledge that he has not yet analysed. This causes the faith of a person to become stronger. On the other hand, when a scholar, intellectual or any think tank grasps onto ideology based on desire or falsehood, thinking it to be rational, beautiful, and progressive, he will be met with the incapacitating

effect within the Noble Qur’an and blessed Sunnah, making him submit at some point. That is Islām.

Now, it stands to reason that when faced with an idea of a newfound religion, like with the Abrahamic Religion being promoted, by even ‘scholars’, it must be based entirely on hawā’ and must raise eyebrows at every level.

Once a person has embraced Islām, he comes under the umbrella of protection within its beautiful and unique structure. He must now guard his prized possession of faith and promote his unique beliefs, practices, and dress code. How about realizing that living with an inferiority complex of Islām is depressing and distressing?

Once a lion is born, it does not envy the bleating of the sheep.

NOTE: Those who, in the times of previous Messengers, believed and practiced the divine scripture of the time will be rewarded and classified as good doers. This is established from Sūrah Al-Baqarah, verse 62.

Their belief does include them among those who submit, but they are not referred to as Muslims in terms of their title and name.

Notes

1. Sūrah Ḥajj: 78
2. Sūrah Al-Baqarah: 128
3. Sūrah Al-Baqarah: 129
4. Sūrah Al-Mā'idah: 44
5. Sūrah āl-'Imrān: 67
6. Sūrah Al-Baqarah: 135
7. Sūrah āl-'Imrān: 65
8. Sūrah āl-'Imrān: 20
9. Sahih Muslim, on the authority of Sayyidunā Abū Hurayrah raḍiyallāhu 'anhu

FOUR

The Abrahamic Religion: Historical Precedent for this Heresy

The Abrahamic Religion has raised eyebrows and has definitely caused a stir in recent times.

This is a new theology that claims all religions and theological beliefs from all self-identifying Jews, Christians, and Muslims are valid and true.

Whatever the aims and objectives of this new false ideology might be, it is definitely something to be wary about and all Muslims must be on their guard against it. It is basically a trap for Muslims designed to rob them of their faith and accept everything that was wholeheartedly opposed before.

If we look into history, we find that many modern ideologies we face now have precedent in the past. We find two cases in the rich history of Islām where ideologies resembling this modern-day Abrahamic Religion had come up.

Case 1: The Evil Religion of Pir Kaleja during the Ottoman Empire Rule

Muḥammad Chalabi was the fifth ruler of the Ottoman Empire. He ruled from 1413 CE to 1421 CE. It was during his time that a terrible fitnah, resembling the Abrahamic Religion, had arisen.

Badr-ud-Dīn Mahmūd was a judge in the army of Prince Mūsā – the brother of Muḥammad Chalabi. He was exiled to Iznik due to his role in an uprising against the Ottoman state. While in exile, he organized another revolt. To strengthen the popularity of the revolt, he invented a new religion. In this religion, Christians were accepted as equal believers to Muslims. In this way, he was able to rally many Christians against the Ottoman state.

Badr-ud-Dīn most significant work is titled *Varidat*, in which he writes:

"This world and the next, in their entirety, are imaginary fantasies; heaven and hell are no more than the spiritual manifestations, sweet and bitter, of good and evil actions."

A significant number of principles of this religion were founded in Mazdakism, an offshoot of Zoroastrianism.[1]

Later, Pir Kaleja had joined Badr-ud-Dīn Maḥmūd and began propagating this religion. In a short while, a large number of ignoramuses were caught in its trap. In short, his followers became so many that they posed a threat to the Ottoman Empire. The followers would refer to Pir Kaleja as Dādā Sultān.

Muḥammad Chalabi came to know about this, so he sent the governor of Bulgaria to deal with the situation. The governor of Bulgaria was Sīsmīn. He had happily embraced Islām. However, he was defeated and subsequently killed in the battle against Pir Kaleja.

Bāyazīd Pāshā took the Turk army and went out against Pir Kaleja. Pir Kaleja was captured and many of his followers were

killed. Maulānā Sa'īd, a student of Taftāzānī raḥimahullāh, had issued a fatwā about this religion and through it, this fitnah was ended.

Case 2: Dīn-e-Ilāhī[2]

During the late 16th century (1582), the Mughal Emperor, Akbar, formulated his own religion. It borrowed heavily from Zoroastrianism, Jainism, Hinduism, Buddhism, and Catholicism. Its members were handpicked by Akbar and it had no scriptures or priestly hierarchy. The ideas of Akbar led to the creation of the 'Ibādat Khāna, to which priests and scholars of all religions were invited.

In this case too, it was the scholars of Islām that rose to the occasion to refute this fitnah. The celebrated scholar of Islām, Shaykh Aḥmad Sirhindi raḥimahullāh[3] dealt this fitnah a heavy blow. He was later known as Mujaddid Alf-Thānī for his tremendous work done for the preservation and protection of pristine Islām.

Aurangzeb, a later righteous ruler, had a strong link and connection with the genuine Muslim scholars of the day. Aurangzeb ruled for 49 years and had established the Islāmic Sharī'ah fully in the area under his jurisdiction.

Through His wisdom, Allāh Ta'ālā tests us. It is His will to sift the true from the false, the genuine from the fake, and the believer from the hypocrite.

Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before

them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars. [Sūrah Al-'Ankabūt: 2-3]

And Allāh will surely make evident those who believe, and He will surely make evident the hypocrites. [Sūrah Al-'Ankabūt: 11]

The religion of Islām has been revealed to blot out falsehood and guide humanity to the worship of one Allāh. This reality has proven itself repeatedly throughout history. Hence, with every new wave of fitnah, the religion of Islām will still overpower the hearts and minds; it will never be subdued in totality. The promise of Allāh Ta'ālā is true; the Muslims must stand up with the truth they have and use it to defend Islām from the modern-day onslaught of the proponents of perennialism and the Abrahamic Religion.

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it. [Sūrah As-Saff: 9]

Notes

1. Tārīkh e Millat vol.3 p.72

2. https://www.dirilispk.com/2020/09/sultan-mehmet-1-chalabi-5th-ruler-of.html

3. https://www.britannica.com/topic/Mazdakism ↑

4. https://www.britannica.com/topic/Din-i-Ilahi ↑

5. https://www.britannica.com/biography/Shaykh-Ahmad-Sirhindi ↑



The Abrahamic Family House, UAE

The Abrahamic Family House welcomes people to connect, explore, and reflect. We serve to deepen understanding of our common humanity through mutual dialogue, exchange of knowledge, and the practice of faith.

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The Abrahamic Family House is the main centre from where the Abrahamic religion is propagated. All Muslims must be aware of the plot behind this place.

FIVE

Interfaith: Modern Misinterpretation and Abuse of the Madīnah Charter

All praise is for Allāh Ta'ālā, Who has blessed us with an illustrious chain of pious and brilliant scholars, who form the backbone of our tradition. Mawlānā Muḥammad Idrīs Kāndehlawī raḥimahullāh had addressed the flawed ideologies of his time, refuting the concept of using the blessed Sīrah to score political points. He paved the path for us to follow; to protect the pristine Sīrah and stand as servants of Islām; to protect it and allow for it to be practiced properly until the end of time.

He discussed the Madīnah Charter in his celebrated *Sīrat-ul-Muṣṭafā* and responded to the weak-minded people who fell into and were chanting slogans that, in essence, would have led to serious problems like blasphemy and apostasy.

History repeats itself. This holds true in the case before us in the newfound Abrahamic Religion, which is being trumpeted by weak minded individuals and scholars who suffer from an inferiority complex. The advocates of Interfaith and the Abrahamic Religion are working ferociously, attempting to set up their newfound falsity, looking to pass their time in their vile attempt to scuttle the truth of Islām.

The Madīnah Charter has nothing to do with Interfaith. Period.

Despite this glaring reality, we find scholars in various parts of the world, sounding the Interfaith call, and using the blessed Sīrah of Rasūlullāh ṣallallāhu alayhi wa sallam as their basis! To Allāh do we belong and to Him is our return.

There are serious questions that arise from a deceitful attack on the entire structure of Islām and the fabric of a Muslim society. What benefit does a Muslim gain from subverting the Sīrah? Is he not guilty of misrepresenting the greatest of the Anbiyā' 'alayhim as-salām? What heart does a Muslim scholar have, and what face will he have to show the Muslim Ummah when the truth is laid bare?

What follows are the words of Mawlānā Muḥammad Idrīs Kāndehlawī raḥimahullāh. Hopefully they will help us to gain an understanding of the treaty that Rasūlullāh ṣallallāhu 'alayhi wa sallam had made with the Jews of Madīnah.

Quote (*Sīrat-ul-Muṣṭafā*):

The Madīnah Charter

The bulk of the population of Madīnah was made up of the 'Aws and Khazraj tribes. However, over time, a significant number of Jews also settled in Madīnah. They had a number of Madrasahs and educational institutes in Khaybar and Madīnah. They also had a few fortresses in Khaybar. They were referred to as *Ahl ul-Kitāb* (people of the scripture). Compared to the polytheists, they enjoyed educational superiority and distinction in the land of Ḥijāz. On the basis of their celestial scriptures, they were well conscious of the conditions and attributes of the final messenger.

Allāh Ta'ālā says: "They recognise him just as they recognise their (own) sons." However, they were not people of sound disposition. Jealousy, pride, obstinacy and defiance were their second nature.

Allāh Ta'ālā says: "And they (the Jews) refuted it (the *āyāt*) wrongfully and arrogantly even though their hearts were convinced (of the truth)."

Even whilst Rasūlullāh ṣallallāhu 'alayhi wa sallam was in Makkah, the Jews would persistently incite the Makkan Quraysh against Rasūlullāh ṣallallāhu 'alayhi wa sallam. The Jews would often persuade the Quraysh to ask Rasūlullāh ṣallallāhu 'alayhi wa sallam about certain issues like the Aṣḥāb al-Kahf, the Rūh (soul), Zul-Qarnain etc. When Rasūlullāh ṣallallāhu 'alayhi wa sallam migrated to Madīnah, this jealousy and defiance flared even further. In due course they came to grips with the fact that the days of their educational and academic superiority had drawn to a close, and the deviants from amongst them trailed their predecessors in flouting the truth. They elected to adhere to the demeanour of the 'people of Saturday' (*Aṣḥāb al-Sabt*) and the conduct of those who 'assassinated the Prophets.'

The pious and those of sound disposition from amongst the Rabbis and the learned divulged the prophecies of the final messenger to their people and these selected few embraced Islām. However, most of them preferred the route of defiance. Jealousy and rebelliousness proved to be their downfall in this path of righteousness.

In view of their jealousy and defiance and in order to contain their civil strife, sedition and depravity, Rasūlullāh ṣallallāhu ‘alayhi wa sallam decided to draw up a written treaty with them. The idea behind this treaty was to at least ensure that their opposition and defiance does not intensify any further and so that the Muslims may be safe from their strife and depravity. The Noble Qur’ān is replete with the evils and rabble-rousing of the Jews. So, in order to contain this sedition and mischief from swelling any further, Rasūlullāh ṣallallāhu ‘alayhi wa sallam formed a treaty with the local Jews of Madīnah.

Five months [1] after his migration to Madīnah, Rasūlullāh ṣallallāhu ‘alayhi wa sallam established a written treaty with the Jews of Madīnah in which he promised to allow them to retain their Dīn, wealth and assets subject to certain conditions. These will be discussed shortly.

For comprehensive details see *Sīrat Ibn Hishām*, volume 1, page 178, and *Al-Bidāyah Wan-Nihāyah*, volume 3, page 224.

A Summary of the Treaty

Treaty from Muḥammad, the unlettered Prophet, between the Muslims of the Quraysh and Muslims of Madīnah and the Jews who wish to ally themselves with the Muslims – that every affiliate of the treaty will, whilst retaining his own faith, be bound by the following conditions:

(1) *Qiṣāṣ* – and the ancient system of blood money – will be retained with justice and integrity.

(2) With fairness, each member will be obliged to pay the ransom of its own tribe. In other words, if a prisoner (of war) is to be released by the payment of ransom, the obligation of payment rests upon the tribe from which the prisoner hails.

(3) All members will remain committed against tyranny, transgression, hostility and civil strife. There will be no exceptions to this rule – even if the offender is the son (of one of the leaders).

(4) No Muslim will be permitted to execute another Muslim in retaliation of the murder of a disbeliever. Furthermore, no disbeliever will be assisted against a Muslim.

(5) The lowest ranking Muslim will enjoy the same right to sanctuary and refuge as that of the highest-ranking Muslim.

(6) The safety of Jews living under the Muslims will be the responsibility of the Muslims. They will not be harassed or tyrannised and their enemies will not be assisted against them.

(7) A polytheist or disbeliever will not have the right against Muslims, to offer asylum to the lives and wealth of the Quraysh, nor will he have the right to interfere between the Muslims and the Quraysh.

(8) In times of war, the Jews will be obliged to support the Muslims with their wealth and lives. They will not be permitted to assist the enemy against the Muslims.

(9) If an enemy of Rasūlullāh ṣallallāhu ʻalayhi wa sallam attacks Madīnah, the Jews will be duty-bound to assist Rasūlullāh ṣallallāhu ʻalayhi wa sallam.

(10) From the tribes who are affiliated to this treaty, none will have the right to withdraw from the obligations of this treaty without the permission of Rasūlullāh ṣallallāhu ʻalayhi wa sallam.

(11) Assistance or asylum to a trouble-monger will not be permitted. He who assists or offers asylum to a Bidʻatī i.e., an innovator, attracts the wrath and curse of Allāh. None of his good actions will be accepted – right until Qiyāmah.

(12) If the Muslims enter into a peace treaty with anyone, the Jews will also be obliged to observe the conditions of this treaty.

(13) He who murders a Muslim, and there is evidence to support this, will be executed in *Qiṣāṣ* – except if the guardian agrees to accept blood money etc.

(14) In cases of dispute, or mutual disagreement, matters will be referred to Allāh and His Rasūl ṣallallāhu ʻalayhi wa sallam.[2]

The tribes [3] with which Rasūlullāh ṣallallāhu ʻalayhi wa sallam concluded this treaty included three major tribes of the Jews who lived in and around Madīnah. These three tribes were Banū Qaynuqā', Banū Naḍīr and Banū Qurayzah. Since these three tribes declined to comply with Rasūlullāh ṣallallāhu ʻalayhi wa sallam, he entered into this treaty with them to staunch the proliferation of their evil and mischief. However, all three tribes, one after the other, violated the terms of the treaty and took extensive part in their hostility and conspiracy against the Muslims. They were thus punished for their misdeeds as mentioned in the chapter dealing with military expeditions.

Abū ‘Ubayd writes in *Kitāb-ul-Amwāl*:

“This treaty was ratified before the injunction of *jizyah* (head tax levied on non-Muslims living under Muslim rule). Islām was still vulnerable and weak at that moment in time. Initially, the ruling was that if the Jews join the Muslims in any military expedition, they are to be given a percentage of the booty. This is why one of the conditions of this treaty was that the Jews will be obliged to share the burden of the expenditure incurred in these campaigns.”

Note: The text of the treaty clearly indicates that this treaty between the Muslims and the Jews was formulated in such a manner that the Muslims will be dominant, and the Jews will be subordinate to them whilst Rasūlullāh ṣallallāhu ‘alayhi wa sallam will be the undisputed ruler between them. In cases of dispute, all matters will be referred to Rasūlullāh ṣallallāhu ‘alayhi wa sallam and his decision will be final.

This treaty was similar to the agreement between the Muslims and *Dhimmīs* (non-Muslims living under Muslim rule), but it is not exactly the same because this treaty was enacted in the very early days of Islām’s supremacy and leadership. The era of Islām’s supremacy commenced at the treaty of Hudaybiyyah and at the conquest of Makkah. After failing to locate any verification for their views from the Qur’ān and Sunnah, some Muslims who fancy joining or supporting the Congress Party [4] try to use this treaty to justify their political allegiance. This is grossly incorrect because every article in this treaty – from beginning to end [5] – verifies that the rule of Islām will remain dominant, and

that the non-Muslims will remain subjugated under the Muslims. This condition is explicitly mentioned in *al-Siyar al-Kabīr* etc. This is a new-fangled fabrication of those who advocate such ostensible 'unity' between Muslims and Hindus, and such a sham has no basis in Dīn whatsoever.

Notes

[1] The details of this treaty are mentioned in *Sīrat Ibn Hishām* and *Al-Bidāyah Wan-Nihāyah* but no dates are mentioned in these books. This timeframe of five months from the *Hijrah* is extracted from *Tārīkh-ul-Khamīs*, volume 1, page 39.

[2] *Al-Bidāyah Wan-Nihāyah*, volume 3, page 224

[3] Ibn Isḥāq says:

Rasūlullāh ṣallallāhu 'alayhi wa sallam invited the Jews (to Islām) when he set foot in Madīnah but (most of them) declined to comply with him. So, he entered into a treaty with them. They made up three tribes; Banū Qaynuqâ', Banū Naḍīr and Banū Qurayzah. However, these tribes, one after the other, violated the conditions of the treaty.

[4] A somewhat non-religious political party in India that ruled India for most of its democratic years after gaining independence from Britain in 1947; and most Muslims on the sub-continent lend their support to this party more for political expedience than anything else.

[5] See *Rawḍul-Unuf*, volume 2, page 17.

End quote from Sīrat-ul-Muṣṭafā.

Signing accords and charters today to subvert Islām, and misusing the Sīrah as a basis to do so, does not take anything away from Islām. It only reflects and highlights the sell-out nature of those who would do such a thing.

What kind of loyalty is this to Allāh Ta'ālā and His Rasūl ṣallallāhu 'alayhi wa sallam?

SIX

The Difference between the Treaty of Hudaybiyyah & Peace or Interfaith Charters

1. The treaty of Hudaybiyyah was signified by a single document signed by Rasūlullāh ṣallallāhu 'alayhi wa sallam and the polytheists of Makkah Mukarramah.

Most Peace Charters are multiple documents, signed by Muslims only, amongst themselves.

They are:

Makkah Charter, Marrakesh Declaration, Global Imams Charter, Medinah Charter, etc.

This entails grouping themselves, proceeding to agree upon tolerance of polytheism, and bartering Islām away.

2. The treaty of Hudaybiyyah guaranteed safety for the Muslims and a period of peace in which to practice and propagate Islām without any hindrances or threats of war.

Peace or Interfaith Charters have not guaranteed anything for Muslims globally.

In fact, the hatred for Islām has increased, and propaganda against the only true religion has intensified.

3. Rasūlullāh ṣallallāhu alayhi wa sallam was under the command of Allāh Ta'ālā during his lifetime and would not have ratified anything that conflicted with divine dictates.

In Peace and Interfaith Charters, there are clear infringements upon the belief system of Muslims.

4. The treaty of Hudaybiyyah was ratified by Rasūlullāh ṣallallāhu 'alayhi wa sallam and the Sahābah raḍiyallāhu 'anhum.

Peace and Interfaith Charters are ratified by Modernists, heretics, and innovators.

5. The treaty of Hudaybiyyah did not include Jews, Christians, Hindus, and other religions.

Some Peace and Interfaith Charters, like the Document for Human Fraternity and Abrahamic Accord, include other religions.

6. The treaty of Hudaybiyyah did not include Masjid Open Days, Interfaith ifṭārs, interfaith dialogue, etc.

Peace and Interfaith Charters include multiple activities that have no precedent in the Qur'an and Sunnah.

From this, it is clearly understood that peace and Interfaith Charters are a smokescreen for a sinister and ulterior motive.

We also learn that those who present the treaty of Hudaybiyyah as proof of Interfaith activities are not being honest.

In reality, they are twisting the entire incident very awkwardly to promote heresy and polytheism.

May Allāh Ta'ālā bless us all with proper understanding and save us from falling into the heresy of interfaith and Multifaith in the wrapping of peace and tolerance. Āmīn

SEVEN

What is the Main Objective of the Abrahamic Religion?

A large number of people simply have no idea about the objectives of the Abrahamic Religion, i.e., the Western-funded plot that claims that Judaism, Christianity, and Islam are all one religion.

Well, one of the major objectives of the Abrahamic Religion is to sow confusion. To create and spread confusion and discombobulation to the utmost degree. To twist the truth, to lie, to deceive, and create such an obscuring haze around religion that the common person – whether Muslim, Christian, Jew, or an adherent of any other belief system – is left totally dumbfounded, without a clue as to which way they should turn.

When a person is so utterly confused and disorientated, he or she will turn to anything which may bring comfort and peace of mind. Now, when al-Dajjāl – the Great Deceiver – arrives, he will come with a message of comfort and peace of mind to all the confused and misled people.

When we look closely at the Abrahamic Religion, we see and understand everything about it to be deceit. People are being deceived into accepting things which they never imagined they would have ever subscribed to. In fact, they happily do the very same things they strongly opposed just yesterday.

In brief, the main objective of the Abrahamic Religion is to create confusion and pave the way to accept Dajjāl.

Muslims are being torn from the Noble Qur'ān, the Blessed Sunnah, and everything associated with Islām on the basis of deceit. They are deceived into accepting ideas about Islām which have no basis in the Noble Qur'ān, but are rather based on Modernist and Liberal ideas.

Modernism and Liberalism, along with slogans of 'tolerance' and 'adab,' are the tools peddled to Muslims in order to twist and distort the truth, where after they embrace the Abrahamic Religion deceit. If a person accepts, embraces, and adheres to the Abrahamic Religion, he stands on no ground at all. He or she is neither a Muslim, nor a Christian, nor a Jew, nor anything else.

Amid this torrid terrain, a person must either take the path of Hudā, i.e., the guidance from Allāh Ta'ālā, or Hawā, i.e., his or her desires and whims. Hudā will take a person to the truth and Hawā will pave the path to destruction and annihilation. Once the faith of a person is annihilated, he is ripe for al-Dajjāl's picking.

May Allāh Ta'ālā save us all. Āmīn.

EIGHT

The Real Meaning of Ḥilf-ul-Fuḍūl and the "Abrahamic" Religion's Distortion

The Abrahamic Religion, with its sweet and lush slogan, as promoted today, is founded upon deceit. Whilst the name and catchphrase portray a sense of virtue, the reality is quite a different story. The focus of this article is the slogan or catchphrase of this particular heresy.

In various parts of the world, the Abrahamic Religion is being advertised with the slogan of 'An Alliance of Virtue'. This is in reference to the Fuḍūl Alliance that took place during the era of ignorance, before the advent of Islām.

When Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam was about fourteen or fifteen years old [1], there was a bitter war fought among the Arab tribes. This war was referred to as the Fijār war. Fijār means 'wickedness'.

The reason for the name was that the sanctity of Makkah Mukarramah was defiled and dishonoured during the fighting, which is why the people chose this name for the war. The bloodshed and carnage were brought to an end by means of a pact devised and agreed upon by Faḍl Ibn Fuḍālah, Faḍl Ibn Wadā'ah, and Fuḍayl Ibn Ḥārith. This pact was subsequently known as 'Ḥilf-ul-Fuḍūl', i.e., Alliance of Virtue.

The fighting that preceded the 'Ḥilf-ul-Fuḍūl' flared up between the Kinānah and Ḥawāzin tribes. It started when the guarantee of protection given by the Hawāzin was broken by the Kinānah.

Now, what link does this original basis have with the modern proposition of the Abrahamic Religion? What justice is being served by those who promote the so-called alliance of virtue today? What fighting preceded the modern-day Abrahamic religion concept? Is the original pact not being misrepresented and taken totally out of context? What link with interfaith did the Fuḍūl pact have?

Revival of the 'Ḥilf-ul-Fuḍūl'

The Fuḍūl Alliance was revived by Zubayr Ibn 'Abdul Muṭṭalib[2], a conference was held in the house of 'Abdullāh Ibn Jud'ān and the participants were the Banū Hāshim[3] and the Banū Taym[4]. The participants of this pact or accord had pledged to assist the oppressed at all cost, whether the oppressed was a resident or a foreign visitor.

The revival of the Alliance of Virtue was based on helping the oppressed at all cost. So, how are the promoters of the modern Abrahamic Religion helping the oppressed? Have they pledged to help the oppressed, or, are they giving a warped interfaith message?

Going ahead, we find that Muslims are told of the Alliance of Virtue, that Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam is reported to have said:

"I was present at 'Abdullāh Ibn Jud'ān's house when an alliance was formed, i.e., the Fuḍūl Alliance. I would not love to have red camels in place of it. If I were invited by it in Islām, I would answer it."[5]

Let us do some basic analysis. Was a pact undertaken by Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam in Islām that resembled the modern-day Alliance of Virtue, as promoted by many Compassionate Imāms?

There exists no shred of evidence suggesting that Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam subverted the Noble Qur'ān and the religion of Islām under the interfaith pretext.

Sayyidunā Muḥammad Rasūlullāh ṣallallāhu alayhi wa sallam signed treaties and pacts with the polytheists and Jews of his time, but none of them entailed interfaith. None of the treaties that Sayyidunā Muḥammad Rasūlullāh ṣallallāhu alayhi wa sallam entered into entailed compromise and subverting of Islām. Islām had reigned supreme each time and this will continue to be the case, by the grace of Allāh Ta'ālā.

Moreover, when we look into the life of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu alayhi wa sallam we find many cases of taking pledges. The Muslims would pledge various things at the hands of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam. There is no pledge he personally took from the Muslims where he bartered Islām and made compromises to Islām for the sake of some ill-begotten interfaith unity, as is done today.

Examples of Pledges taken at the hands of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ʻalayhi wa sallam:

1. Sayyidunā Jarīr raḍiyallāhu ʻanhu reports that he pledged allegiance at the hands of Rasūlullāh ṣallallāhu ʻalayhi wa sallam that he would establish ṣalāh, pay zakat, and wish well for every Muslim.[6]

2. Sayyidunā ʻAuf Ibn Mālik Ashja'ī raḍiyallāhu ʻanhu reports that he pledged allegiance to Rasūlullāh ṣallallāhu ʻalayhi wa sallam in the company of seven, eight or nine people that they will worship Allāh – without ascribing partners to Him, to perform the five daily obligatory ṣalāh and that they will not ask anything from anyone.[7]

3. Sayyidah Umaymah bint Ruqayya raḍiyallāhu ʻanhā came to Rasūlullāh ṣallallāhu ʻalayhi wa sallam to pledge allegiance to Islām. Rasūlullāh ṣallallāhu ʻalayhi wa sallam said to her:

"I require you to pledge that you shall not ascribe any partner to Allāh, not to steal, not to fornicate, not to kill your child, not come forth with slander which you fabricate between your hands and legs, not to wail at the death of anyone and not to make a show of yourselves as women would do during the era of ignorance."[8]

4. Pledge Given to Sayyidunā ʻUthmān raḍiyallāhu ʻanhu – The Third Rightly Guided Khalīfah: Salīm Abū Āmir raḍiyallāhu ʻanhu reports that a delegation from Hamrā came to Sayyidunā ʻUthmān raḍiyallāhu ʻanhu and pledged allegiance that they would not ascribe anything as a partner to Allāh, they would establish ṣalāh, pay zakāt, fast during Ramaḍān and forsake the

festivities of the fire-worshippers. Sayyidunā 'Uthmān raḍiyallāhu 'anhu would only accept their pledge after they agreed to all the clauses.[9]

The wayward and lost who feel that the Abrahamic Religion is something of worth and the catch-phrase holds some weight must do some serious thinking. The only religion accepted in the sight of Allāh Ta'ālā is Islām. Period. The 'Alliance of Virtue' slogan and call is nothing but deception. The Abrahamic Religion is a sure way to lose one's true and genuine īmān. By embracing the Abrahamic Religion, in essence, one sells his or her religion for a paltry worldly gain, either wealth or name and fame. May Allāh Ta'ālā save us all from falling into the trap. Āmīn

Notes

1. Sīrat-ul-Mustafa, Maulānā Muhammad Idrīs Kāndehlawī raḥimahullāh, vol.1 pp.111-112
2. The Noble Life of the Prophet ṣallallāhu 'alayhi wa sallam, Dr 'Alī Muḥammad As-Ṣallābī, Dār-us-Salām, vol.1 pp. 102-103
3. Ḥayāt-us-Ṣaḥābah, Maulānā Muḥammad Yūsuf Kāndehlawī raḥimahullāh, vol.1 pp.254-274

1. Other reports say that he was about twenty years old at the time
2. Reason for the Revival of the pact: A man from Zubaid, an area of Yemen, had gone to Makkah Mukarramah with merchandise. 'Ās Ibn Wā'il took goods from him but refused to pay. The Zubaidi man pleaded with the

leaders of the Quraysh to help him, but they did not. The man then went to the Ka'bah and called out for help and reproached the people for the refusal to help a distressed and oppressed person. One of the uncles of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam, Zubayr Ibn 'Abdul Muṭṭalib responded and then held a meeting in this regard. [The Noble Life of the Prophet ṣallallāhu 'alayhi wa sallam, Dr 'Alī Muḥammad As-Ṣallābī, Dār-us-Salām, vol.1 pp. 102-103]

3. The Tribe of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam
4. The Tribe of Sayyidunā Abū Bakr As-Ṣiddīq raḍiyallāhu anhu
5. Sīrah Ibn Hishām vol.1 p.134
6. Bukhārī, Muslim
7. Muslim, Tirmidhī, Nasa'ī
8. Ṭabrānī
9. Musnad Aḥmad, Kanz-ul-'Ummāl

NINE

Negation of the Risālat of Rasūlullāh ṣallallāhu ʿalayhi wa sallam: The Reality of Interfaith

[1] 'Interfaith, or, the view of 'Unity of Religions' necessitates that that the Risalat of Sayyiduna Muhammad Rasulullah sallallahu 'alayhi wa sallam was not for the entire humanity. If the adherents of each religion have to remain on their respective religions and all of them are worthy of salvation, then what necessity remains to believe that Sayyiduna Muhammad Rasulullah sallallahu 'alayhi wa sallam is the Rasul of Allah? The Noble Qur'an obligates belief in the Risalat of Sayyiduna Muhammad Rasulullah sallallahu 'alayhi wa sallam for every person to whom information about him reaches.'

[2] 'Iman is not only having conviction that he, i.e., Sayyiduna Muhammad Rasulullah sallallahu 'alayhi wa sallam is the Rasul of Allah. It is necessary to make this apparent and to accept it, i.e., iman is not simply knowing him (Sayyiduna Muhammad Rasulullah sallallahu 'alayhi wa sallam). This much refers to accepting and believing him to be the Rasul. Iman is NOT simply knowing Sayyiduna Muhammad Rasulullah sallallahu 'alayhi wa sallam to be the Messenger and having conviction in it.

The demand of verifying and believing in the Risalat of Sayyiduna Muhammad Rasulullah sallallahu 'alayhi wa sallam is that,

[2.1] one must believe and accept him to be the Messenger of this time

[2.2] to believe the commands of Allah Ta'ala that he brought to be true, by trusting and relying on him

[2.3] to verbally attest that all his teachings are true

[2.4] to be happy in the heart with the Deen he brought, and to be pleased with all his decisions

[2.5] whatever religions there are besides his, one must make known one's disassociation from them

The Noble Qur'an bears testimony to all five of these matters.'

Source: 'Allamah Khalid Mahmud rahimahullah, 'Umdat-ul-Bayan fi Ibtal Wahdat Al-Adyan pp.61-62, Mahmud Publications Islamic Trust, Lahore 2021]

TEN

Shaykh Muḥammad al-Dadaw on the Abrahamic Religion

By Shaykh Muḥammad al-Ḥasan ibn al-Dadaw ḥafiẓahullāh[1]

"The only religion in the sight of Allāh Ta'ālā is Islām.

Allāh Ta'ālā says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

«Indeed, the religion in the sight of Allāh is Islām»[2]

Whoever seeks any other religion is misguided and a deviant; such a person is heading to the hell-fire.

Allāh Ta'ālā says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

«And whoever desires other than Islām as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers»[3]

Allāh Ta'ālā had taken a covenant with Sayyidunā Ibrāhīm 'alayhi as-salām, Sayyidunā Mūsā 'alayhi as-salām, Sayyidunā 'Isā 'alayhi as-salām, and the rest of the Messengers—that when Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam will be deputed, they would follow and support him.

Allāh Ta'ālā says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ

«And [recall, O People of the Scripture], when Allāh took the covenant of the Messengers, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allāh] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."»[4]

فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

«And whoever turned away after that – they were the defiantly disobedient»[5]

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

«So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?»[6]

Allāh Ta'ālā had completed the religion for the people of the world with Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam. He said to him:

أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

« This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion»[7]

Allāh Ta'ālā also says:

وَخَاتَمَ النَّبِيِّينَ

« and last of the prophets»[8]

There is no Nabī or Messenger after Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam. There will be no revelation (waḥī) after him, to anyone of the world. When Sayyidunā 'Isā Ibn Maryam 'alayhi as-salām will be sent to the world before the Final Hour, he will rule according to the religion of Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam. Allāh Ta'ālā has taught him the book and the Sunnah. Ḥikmah in the verse of the Noble Qur'ān refers to the Sunnah. He will not rule according to the religion that was given to him, nor will he judge by the *Injīl*—the Scripture given to him. Rather he will rule and judge by the Noble Qur'ān which was revealed to Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam; and the Sunnah of Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam that is proven from him.

There are people trying to please the Jews and Christians by changing Islām and creating a new religion based on their desires. All of this falls under the scope of the verse:

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ

«And never will the Jews or the Christians approve of you until you follow their religion»[9]

The fate of such a venture is nothing but loss and failure. A Muslim will never be convinced by such things. The Muslims do not have doubt in their religion."

Translator's Note:

Alḥamdulillāh for the greatest bounty of Islām and īmān. Through His infinite grace and mercy, Allāh Ta'ālā has perfected Islām and is pleased with it for humanity—until the end of time. In verse 3 of Sūrah Al-Mā'idah, Allāh Ta'ālā uses the word '*raḍītu*', i.e., I am pleased.

Similarly, an authentic report of Sayyidunā Abū Sa'īd Al-Khudrī raḍiyallāhu 'anhu from Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam states:

"He who says 'I am pleased [raḍītu] with Allāh as my Rabb, with Islām as my religion, and Muḥammad as the Messenger, Jannah will be compulsory for him'."[10]

In simple terms, O Muslims of the world, whenever you hear about the Abrahamic Religion, then state happily, clearly, and loudly:

Raḍītu billāhi rabban,

wa bil Islāmi dīnan,

wa bi Muḥammadin Rasūlā.

This will, *in shā Allāh*, break the backs of all those who promote the Abrahamic Religion, under whatever pretext it may be. May Allāh Ta'ālā bless all the Muslims of the world with true faith in Him, and everlasting success with His pleasure in Jannah. Āmīn.

Notes

1. https://www.virtualmosque.com/ummah/community/a-brief-bio-on-al-allamah-sheikh-muhammad-al-hassan-walid-al-dedo-al-shanqiti/
2. Sūrah āl-'Imrān: 19
3. Sūrah āl-'Imrān: 85
4. Sūrah āl-'Imrān: 81
5. Sūrah āl-'Imrān: 82
6. Sūrah āl-'Imrān: 83
7. Sūrah Al-Mā'idah: 3
8. Sūrah Al-Aḥzāb: 40
9. Sūrah Al-Baqarah: 120
10. *Muṣannaf Ibn Abī Shaybah*, *Musnad 'Abd Ibn Ḥumayd*, *Sunan Abū Dāwūd*, *Nasā'ī*, *Ṣaḥīḥ Ibn Ḥibbān*

ELEVEN

Is the Multi-Faith Prayer Room the Modern ʿIbādat Khāna of Akbar?

The Moghul Emperor – Akbar – founded his own religion, called Dīn-e-Ilāhī in 1582. The Dīn-e-Ilāhī was a synthesis of Jainism, Hinduism, Islām, and Zoroastrianism. Akbar took parts from each of the religions and amalgamated them.

Akbar established the ʿIbādat Khāna, or, House of Worship, for conducting religious debates and discussions among theologians and professors of different religions. These discussions led the emperor to believe that there is no absolute truth and culminated in the creation of his new faith.

Let us fast forward to today, where the Abrahamic House has been set up, ostensibly to build bridges and create harmony between Islām, Christianity, and Judaism, for the purpose of peaceful co-existence. The Abrahamic House, located in Abu Dhabi 'will be a place for learning, dialogue, and worship.'

Just as Akbar set his ʿIbādat Khāna up for discussions, the Abrahamic House will host dialogue between the three religions (Islām, Christianity, and Judaism). A fourth space has been allocated in the Abrahamic House for those not affiliated with any specific religion.

The idea behind the Abrahamic House is to cause the Muslims, Christians, Jews, and adherents of other faiths, to be first

confused about their own religions, and then, to embrace a new religion, just as Akbar was led to believe that there is no absolute truth.

It is interesting to note that the idea of a multi-Faith prayer room has been trending under our noses, and it has been successfully created in various places too.

Added to this is the ifṭār parties attended by people of different faiths.

These multi-Faith venues and activities must be scrutinized in the light of what they are designed to promote. For decades already, Muslims have been in the headlines of news agencies throughout the world. I highly doubt that the Christian and Jewish world is not aware of Islāmic practices like ṣalāh and fasting. Hence, we understand that the trap behind the multi-Faith prayer room is to lure Muslims into places where polytheism is practiced and where they should never attempt to go to for seeking guidance.

The project is now being speeded up, with the plot to turn Muṣallas and Masājid into multi-Faith prayer halls, by hosting Open Days and other functions, designed to pull the non-Muslims into the venue under the guise of da'wah.

After Muslims were led to believe that Masājid are super-spreaders of viruses, causing them to dislike and go less frequently to the houses of Allāh, they are now being programmed into believing that the Masjid can host polytheistic practices and worship of things other than Allāh Ta'ālā can take

place in it. We seek the refuge of Allāh Ta'ālā from such warped and distorted understanding.

The Masājid are for Allāh Ta'ālā only

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

«And [He revealed] that the masjids are for Allāh, so do not invoke with Allāh anyone»

The verse above is clear in its purport, and so are the scholars of Tafsīr in their explanation of it. According to Mujāhid raḥimahullāh, the Jews and Christians would include partners to Allāh Ta'ālā in their worship, when they entered their Churches and Synagogues. Allāh Ta'ālā instructed his messenger and the Muslims that they should keep their worship and supplication when they enter the Masājid, solely for Allāh Ta'ālā.

Muslims must be on their guard at all times in this regard. We live in an era when the target is Islām, the Muslim, the Masjid, Islāmic dress, Islāmic practices, and laws. All attempts to turn the Masjid into a multi-Faith prayer hall must be thwarted and stopped at all cost.

May Allāh Ta'ālā protect the Muslims and the Masājid in all parts of the world. Āmīn

TWELVE

The Misinterpretation of the Treaty of Hudaybiyyah

While it is true that after the Treaty of Hudaybiyyah a significant amount of people embraced Islam in comparison to the years before it was signed, this fact of Islamic history is currently being misrepresented by modernists and the interfaith movement.

The Modernists' line of thought is indicative of the idea that the Accords and Charters that have been signed by religious leaders are in keeping with the Treaty of Hudaybiyyah, and that many people will embrace Islām.

Firstly, Modernists are no strangers to controversy, nor are they estranged from introducing un-Islāmic concepts to the public under the guise of Islām.

Secondly, the Treaty of Hudaybiyyah cannot be misused by people, or misrepresented by Muslims to justify Interfaith activities. Rasūlullāh ṣallāllahu alayhi wa sallam did not engage in interfaith iftārs, Masjid Open Days, and other functions under the guise of da'wah. Assuming this for Rasūlullāh ṣallāllahu alayhi wa sallam is attacking his honour and attributing a lie to him.

Thirdly, after the Treaty of Hudaybiyyah, Muslims enjoyed peace, and lived without previous hostilities. On the other hand, after the signing of the Abrahamic Accord and related Charters, Muslims in Palestine are facing increased hostilities and attacks,

whilst the rest of the Ummah are being forced into a situation where they are being dictated to as to what kind of Islām they should be practising.

Fourthly, yes, many people embraced Islām after the Treaty of Hudaybiyyah, but true, genuine and pristine Islām. On the other hand under the pretext of Da'wah, people are leaving the fold of Islām by participating in interfaith activities. Bear in mind that interfaith itself is a term used to denote equality of religions.

Fifthly, Rasūlullāh ṣallāllahu alayhi wa sallam did enter into treaties with non-Muslims, with the aim of achieving benefit for the Muslims and Islām. On the other hand, Modernists enter into treaties and accords with the aim of bartering Islām for a few silver coins, and added brownie points.

May Allāh Ta'ālā save us from going astray. Āmīn

THIRTEEN

What is the Difference between Millat & Ummat?

1. There is a clear and distinct difference between *Millat* and *Ummat*.

2. When there is agreement amongst people in terms of subsidiary rulings and actions (Furū') as well as principle matters (Uṣūl), then the people that fall under that banner are referred to as an Ummat.

3. When there is agreement amongst people in terms of principle matters only, then those under that banner of agreement are referred to as Millat.

4. The Muslims are in agreement with Sayyidunā Ibrāhīm 'alayhi as-salām in terms of Uṣūl, i.e., principle matters and beliefs.

5. Sayyidunā Ibrāhīm 'alayhi as-salām was not a Christian, nor a Jew, nor a polytheist, but he was on the straight path and a monotheist.

6. Modern-day Christians and modern-day Jews are not in agreement with Sayyidunā Ibrāhīm 'alayhi as-salām in terms of principles, beliefs, or actions.

7. Other religions, like Hinduism, Zoroastrianism, Baha'ism, Jainism, and so on are also not in agreement with Sayyidunā Ibrāhīm 'alayhi as-salām in terms of beliefs and actions.

8. Hence, we can understand that uniting the religions under the name of Sayyidunā Ibrāhīm 'alayhi as-salām is baseless, flawed, and foolish.

9. The Muslims are an Ummat in terms of uniting under the banner of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam, i.e., we have our own Kitāb, the Noble Qur'ān, the Blessed Aḥādīth, the explanation of both of them, our own Sharī'ah, our own system of marriage and economics etc.

10. Now, when we look at all the previous Ambiyā' 'alayhim as-salām, then the Ummat of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam only is in agreement with all of them in terms of belief in Tauḥīd, Risālat, and Ākhirat, i.e., the hereafter. Modern-day religions do not agree with the Muslims in terms of these three matters.

11. At the same time, the closest link and relationship that the Muslims enjoy with any of the previous Ambiyā', is the link with Sayyidunā Ibrāhīm 'alayhi as-salām.

12. An analysis of the actions and worship of the Muslim Ummat reveals that there are signs of being the Ummat of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam, and there are also indications of being the Millat of Sayyidunā Ibrāhīm 'alayhi as-salām.

13. Eid-ul-Fiṭr is a sign of being the Ummat of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam, whilst Eid-ul-Aḍḥa demonstrates our link to Sayyidunā Ibrāhīm 'alayhi as-salām, as the Qurbānī is from his Sunan. This is the sign of the Muslims being from his Millat.

14. From this we understand that the words of the Noble Qur'ān are true, correct, and pure, whilst the claims of modernists and perennialism advocates are false, incorrect, and foolish.

15. Sūrah Ḥajj, āyat 78 states, '[It is] the religion [millat] of your father, Ibrāhīm. He [i.e., Allāh] named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakāh and hold fast to Allāh. He is your protector; and excellent is the protector, and excellent is the helper.'

16. For this reason, when Muslims recite Durūd Sharīf, the name of Sayyidunā Ibrāhīm 'alayhi as-salām is included in it.

17. Muslims are instructed to hold on firmly to the Millat of Sayyidunā Ibrāhīm 'alayhi as-salām, and to protect their principles and beliefs, and not to incline to adherents of other faiths.

18. In addition, whilst Sayyidunā Ibrāhīm 'alayhi as-salām was compassionate and kind, he abandoned his hometown, and his father, he migrated upon the command of Allāh Ta'ālā, leaving the people of polytheism, and took up residence in a land where he preached and taught Tauḥīd.

19. Similarly, Muslims today must be kind and compassionate to humanity in terms of helping and assisting, but they cannot mix with other religions, associate with non-Muslims to the extent of feeling and thinking that their religions are also true, and thereby compromise their principle beliefs. Muslims must

abandon polytheism and those who believe in it in order to preserve their faith and identity.

20. Under the Abrahamic Religion banner, Muslims are being deceived and duped. They are told to compromise their beliefs and principles under the banner of 'one humanity', being compassionate, and kind to others.

21. For this reason, Muslims must be clear in their beliefs and principles. They cannot be doing actions that demonstrate a compromise in beliefs, but claim to be Muslims at the same time.

22. The name of Sayyidunā Ibrāhīm 'alayhi as-salām is being used and abused by liberals and modernists. Sayyidunā Ibrāhīm 'alayhi as-salām did not attend interfaith gatherings. He did enter a temple of idols, and whilst there, he broke all the idols. In the same way, Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam came to the Ka'bah Musharrafah at the conquest of Makkah Mukarramah and destroyed the idols that were placed there by the pagans.

23. It is quite clear that the true heirs of the creed of Sayyidunā Ibrāhīm 'alayhi as-salām are the true monotheist Muslims, and no-one else has the right to claim the same.

24. Liberals and modernists who advocate interfaith and multi-faith are simply sitting ducks in an ocean of polytheism and disbelief.

25. May Allāh Ta'ālā protect all the Muslims from falling for interfaith, intra-faith, multi-faith, and the Abrahamic Religion. Āmīn

FOURTEEN

Why Muslims can never embrace Interfaith, the Abrahamic Religion, or, Unity of Religions

1. One of the principles of belief in Islām, which is established through consensus, is that there is no true Dīn, i.e., religion and way of life, except Islām. It is the final religion and it abrogates every previous religion, faith, or creed.
2. The fundamental principle regarding the Noble Qur'ān is that it is the final scripture. It cancels every previous scripture revealed before it (the Taurāt, the Zabūr, and the Injīl etc.).
3. It is binding upon Muslims to believe that previous scriptures have been cancelled and abrogated, and these scriptures have went through change and alteration at the hands of man. Rasūlullāh ṣallallāhu 'alayhi wa sallam once became very angry when he saw Sayyidunā 'Umar Ibn Al-Khaṭṭāb raḍiyallāhu 'anhu reading a page from the Taurāt.
4. It is a fundamental belief in Islām that Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam is the final messenger. If there was any of the Messengers alive, they would have no option but to follow Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam. When Sayyidunā 'Īsā 'alayhi as-salām will descend in the

end times, he will rule according to the sharī'ah of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam.

5. Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam has been sent to the entire humanity until the end of time.
6. It is a fundamental of Islāmic creed that it is binding to believe that whoever amongst the Christians, Jews, or other religions, does not embrace Islām, then that person is a disbeliever, and will enter hell-fire if he does not submit.
7. In the same way, the person who does not observe other religions as disbelief, he will become a disbeliever himself.
8. It is a filthy idea to conceive that all religions can be embraced as one and equal. The objective of this call is to mix the truth with falsehood. The goal is to destroy Islām.
9. The effect of the call to unite the religions is to break the barrier standing between Islām and disbelief; the barrier between truth and falsehood; the barrier between right and wrong.
10. If a Muslim calls to the unity of religions, he will leave the fold of Islām. The call to unite the religions clashes with the fundamental beliefs of Muslims.
11. If a Muslim is pleased with the unity of religions and calls to it, he is, in reality, claiming his happiness with disbelief, and he nullifies the veracity of the Noble Qur'ān.

12. It can never be permitted for a Muslim to adopt the interfaith line of thought or implement it practically. Likewise, it can never be permitted for a Muslim to participate in interfaith activities and charters.
13. A Muslim can never print the Taurāt and Injīl on their own. So how can it ever be permitted to print the Noble Qur'ān with the previous scriptures in a single volume? Whoever does this or calls to it is in serious deviation.
14. A Muslim can never accept an invitation to a multi-faith prayer centre, because he will be stating that there is a valid religion in which Allāh Ta'ālā is not worshipped. In essence, by doing this, he is saying that Islām does not cancel previous religions. It is quite clear that such an attestation is clear disbelief and deviation.
15. One cannot say that a church, synagogue, temple, or other place of worship is a Masjid or the house of Allāh Ta'ālā, or that followers of other religions are worshipping Allāh Ta'ālā, or their worship is accepted by Allāh Ta'ālā. The places of worship other than the Masājid are places where blasphemy in the name of Allāh Ta'ālā is done.
16. Muslims are bound to call the Christians, Jews, Hindus, Buddhists, and adherents of other faiths to the truth and light of Islām. This can be done through calling them to Allāh Ta'ālā, debating with them, giving them literature and audios on Islām.

17. Interfaith activities display that one has come down to their level and understanding that Islām is just a faith amongst the faiths, we seek the protection of Allāh Ta'ālā.
18. Embracing interfaith creates major problems within the home. A person is left without direction and marries, has children, and interacts with others as a faithless person.
19. Living as an interfaith advocate creates havoc in society, even in the case of a Christian or Jew. The interfaith advocate will be roaming about in confusion, not knowing how his own abrogated scripture will now 'guide' him because it clashes with the truth of Islām.
20. Islām has come to overpower every faith or religion. Nothing but Islām is accepted by Allāh Ta'ālā. May Allāh Ta'ālā save the entire Muslim Ummah from the misguidance of the interfaith movement, the Abrahamic Religion, and any idea or activity linked to it. Āmīn

FIFTEEN

40 Aḥādith in Refutation of the Abrahamic Religion

The Abrahamic Religion, or, Abrahamia, is a concept being promoted to amalgamate the three faiths; Islām, Christianity, and Judaism. Interfaith advocates and their supporters seem to be blinded by the reality that there is only one true religion in the world today; Islām.

This collection of the blessed sayings of the final Messenger, Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam has a two-fold purpose. Firstly, to acquire the great reward promised in the Aḥādīth for collecting forty Aḥādīth. Secondly, to educate the Ummah about the fitnah of the Abrahamic Religion in the light of the Aḥādīth. The Arabic title for this collection is *Al-Arba‘ūn al-Ḥanīfiyyah fi Naqḍ al-Diyānat al-Ibrāhīmiyyah.*

As a Muslim will study the Aḥādīth closely, he or she will understand that definitely there is no place for the Abrahamic Religion in our minds and hearts. May Allāh Ta’ālā accept this small broken effort and let it shine throughout the world for the guidance of humanity until the end of time. Āmīn

One

Sayyidunā Abū Hurayrah raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “During the end times, there will be liars and swindlers that will come to you with

such aḥadīth that you or your fathers have never heard. Beware of them, save yourselves from them, so that they do not lead you astray or throw you into fitnah."[7]

Two

Sayyidunā Ibn Mas'ūd raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "There was no Nabī that Allāh sent before me to his nation, except that he had friends and supporters from them that took his Sunnah and followed his command. Then, there will be such incapable people that will be born, they will say that which they do not do, and they will do that which they do not command. Whoever strives against them with his hand, he is a believer, whoever strives against them with his tongue, he is a believer, whoever strives against them with his heart, he is a believer. After this, there is not even a mustard's seed worth of faith."[8]

Three

Sayyidunā 'Umar raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "O Ibn Al-Khaṭṭāb, go and announce to the people that none will enter paradise except the believers."[9]

Four

Sayyidunā Abū Bakr raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "The person who accepts the

[7] Muslim

[8] Muslim

[9] Muslim

statement (testimony of faith) that I offered to my uncle (Abū ṭālib, at the time of his death) and which he refused to accept, it will be (a means of) salvation for him."[10]

Five

Sayyidunā Al-'Abbās Ibn 'Abdul Muṭṭalib raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "A person has got the taste of īmān (faith) when he is pleased with Allāh as the Rabb, with Islām as the religion, and with Muḥammad ṣallallāhu 'alayhi wa sallam as the messenger."[11]

Six

Sayyidunā Anas Ibn Mālik raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "I have this desire that if only I could meet my brothers." The ṣaḥābah raḍiyallāhu 'anhum said, "Are we not your brothers?" He replied, "You are my companions. My brothers are those who will believe in me despite not having seen me."[12]

Seven

Sayyidunā Abū Mūsā raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "There are three types of people who will receive a double reward. A person from the people of the Book, i.e., the Jews and the Christians, who believed in the Messenger sent to him and believed in Muḥammad ṣallallāhu 'alayhi wa sallam. A slave who fulfils his duties to Allāh and his

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[10] Musnad Aḥmad

[11] Muslim

[12] Musnad Aḥmad

duty to his master. A person who owned a slave woman, taught her good etiquette and provided her with a sound education, he then frees and marries her."[13]

Eight

Sayyidunā Sufyān Ibn Abdullāh ath-Thaqafī raḍiyallāhu 'anhu reports that he said, "O Messenger of Allāh, tell me something about Islām after which I will not have the need to ask anyone else." Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "Say: 'I believe in Allāh', then remain steadfast on it."[14]

Nine

Sayyidunā 'Uthmān raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "He who passes away while having full conviction that there is none worthy of worship but Allāh shall enter paradise."[15]

Ten

Sayyidunā Mu'ādh Ibn Jabal raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "Any person who passes away while testifying with full conviction that there is none worthy of worship but Allāh, and that I am the Messenger of Allāh, then Allāh will most certainly forgive him."[16]

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[13] Bukhārī

[14] Muslim

[15] Muslim

[16] Musnad Aḥmad

Eleven

Sayyidunā Abū Hurayrah raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “The person who will be most fortunate to get my intercession on the day of resurrection will be the person who said *lā ilāha illā Allāh* with sincerity of his heart.”[17]

Twelve

Sayyidunā Anas raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “I entered paradise and saw that on either side, the following three lines were written in gold,

There is none worthy of worship but Allāh and Muḥammad is the Messenger of Allāh

Whatever we sent forth (charity and other good deeds), we received the reward thereof. Whatever we ate, we enjoyed the profits thereof. Whatever we left behind, we experience loss in it.

The Ummah is sinful, but the Rabb is Forgiving.”[18]

Thirteen

Sayyidunā Jābir Ibn Abdullāh raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “Whoever meets Allāh without having ascribed any partner to him will enter

[17] Bukhārī

[18] Al-Jāmi’ As-Saghīr

paradise; and whoever meets him having ascribed partners to him shall enter hell fire.”[19]

Fourteen

Sayyidunā An-Nawwās Ibn Sam’ān raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “The person who passes away while not ascribing any partner to Allāh, his forgiveness is guaranteed.”[20]

Fifteen

Sayyidunā Ibn ‘Abbās raḍiyallāhu ‘anhumā reports that Jibrīl ‘alayhi as-salām came to Rasūlullāh ṣallallāhu ‘alayhi wa sallam and asked, “What is īmān?” He ṣallallāhu ‘alayhi wa sallam replied, “Īmān means that you believe in Allāh, the last day, the angels, the books of Allāh, the Messengers, that you believe in death and life after death, that you believe in paradise, hell fire, the accounting of deeds, the scale (for the weighing of deeds), and that you believe in fate – the good thereof and the bad thereof.” He asked, “If I believe in all this, will I be a believer?” He ṣallallāhu ‘alayhi wa sallam replied, “If you believe in all this, you will be a believer.”[21]

Sixteen

Sayyidunā Ubayy Ibn Ka’b raḍiyallāhu ‘anhu reports that the polytheists said to Rasūlullāh ṣallallāhu ‘alayhi wa sallam. “O Muḥammad, tell us what the genealogy of your Rabb is.” Allāh

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[19] Muslim

[20] Ṭabrānī

[21] Musnad Aḥmad

revealed, 'Say: He is Allāh, the One. Allāh, the self-sufficient. He neither begets nor was he begotten. And there is none equal to him."[22]

Seventeen

Sayyidunā Abū Hurayrah raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said in a ḥadīth qudsī, that Allāh said, "The son of Ādam rejects me while it is not proper for him to do that. He abuses me while it is not proper for him to do that. As for his rejection of me, he says that I will never bring him back to life as I had created him the first time. As for his abuse of me, he says, 'Allāh has a child', whereas I am self-sufficient, who did not beget nor was begotten, and there is none equal to me'."[23]

Eighteen

Sayyidunā Abū Hurayrah raḍiyallāhu 'anhu reports that he heard Rasūlullāh ṣallallāhu 'alayhi wa sallam saying, "People will continue asking each other (about the essence of Allāh) to such an extent that someone will say, "Allāh created all the creation, but who created Allāh?" When they ask such a question, say, "Allāh is One. Allāh is self-sufficient. Allāh did not beget nor was he begotten. And there is none equal to him." You should then spit to your left side thrice and seek refuge from Shayṭān, the accursed."[24]

[22] Musnad Aḥmad

[23] Bukhārī

[24] Abū Dāwūd

Nineteen

Sayyidunā Abū Mūsā Al-Ash'arī raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "There is no one more patient than Allāh in hearing something that is hurtful. The polytheists claim that he has offspring, yet he provides them with well-being and sustenance."[25]

Twenty

Sayyidunā Abū Hurayrah raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "I take an oath by the being in whose control is the life of Muḥammad, there is no Jew or Christian from this nation who hears of me and then dies without believing in the religion I have been sent with, except that he will be from the dwellers of the fire."[26]

Twenty-One

Sayyidunā Abdullāh Ibn 'Amr raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "None of you can have perfect faith until his desires are not subservient to the religion with which I came."[27]

Twenty-Two

Sayyidunā Anas Ibn Mālik raḍiyallāhu 'anhu reports that a person asked Rasūlullāh ṣallallāhu 'alayhi wa sallam, "When is the final hour, O Messenger of Allāh?" He replied, "What have

[25] Bukhārī

[26] Muslim

[27] Sharḥ As-Sunnah

you prepared for it?" He replied, "I did not prepare for it by way of much ṣalāh, fasts, and charity. However, I love Allāh and his Messenger." Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "You shall be with those whom you love."[28]

Twenty-Three

Sayyidunā Abū Hurayrah raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "I have been given superiority over the other Messengers by way of six things.

I have been given comprehensive speech, i.e., few words with deep and abundant meaning

I have been helped with awe

The spoils of war have been made lawful to me

The earth has been made a source of purification and a Masjid for me

I have been sent as a Messenger to the entire humanity

The chain of Nubuwwah has come to an end with me."[29]

Twenty-Four

Sayyidunā 'Irbāḍ Ibn Sāriyah raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "I am the servant of Allāh and the seal of the Messengers."[30]

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[28] Bukhārī

[29] Muslim

[30] Ḥākim

Twenty-Five

Sayyidunā Abū Hurayrah raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “From among those of my Ummah who love me the most are also those who will come after me and their desire would be to sacrifice their families and wealth in order to see me.”[31]

Twenty-Six

Sayyidunā Anas raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “Resurrection will not take place as long as there is no one to say ‘Allāh, Allāh’ in the world.”[32]

Twenty-Seven

Sayyidunā Samurah raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “In the afterlife, every Messenger will have a pond. The Messengers will boast with each other as to which of them has the greatest number of people drinking from it. I hope that I will have the largest number of people coming to drink from my pond.”[33]

Twenty-Eight

Sayyidunā ‘Ubādah Ibn Aṣ-Ṣāmit raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “Whoever testifies that there is none worthy of worship but Allāh, he is One and has

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[31] Muslim

[32] Muslim

[33] Tirmidhī

no partner, that Muḥammad is his servant and Messenger, that 'Īsā is the servant and Messenger of Allāh, and his word which he cast into Maryam, and a spirit from him, that paradise is true, that hell fire is true, Allāh will admit him into paradise, irrespective of his deeds."[34]

Note: This report does not give a license to people to sin. It does indicate the importance of having the correct belief system in order to gain entry into paradise.

Twenty-Nine

Sayyidunā Abū Sa'īd Al-Khudrī raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "When a person embraces Islām and the beauty of Islām comes into his life, i.e., he lives a good life in Islām, Allāh wipes out every evil he had previously committed. Then, the account of his deeds is like this: a single good deed is rewarded from ten to seven hundred times, while the punishment for an evil deed is the like thereof, unless Allāh pardons him that as well."[35]

Thirty

Sayyidunā Abū Hurayrah raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "Continue renewing your īmān." He was asked, "O Messenger of Allāh, how should we renew our īmān?" He replied, "Say *lā ilāha illā Allāh* in abundance."[36]

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[34] Bukhārī

[35] Bukhārī

[36] Aḥmad, Ṭabrānī

Thirty-One

Sayyidunā Ṭalḥa Ibn ‘Ubaydullāh raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “I know a statement, which if a person says at the time of his death, his soul will experience comfort at the time of leaving his body and it will be a light for him on the day of resurrection.” The statement is *lā ilāha illā Allāh.*[37]

Thirty-Two

Sayyidunā Anas raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “A person will enjoy the sweetness of īmān if three qualities are found in him.

He loves Allāh and his Messenger more than anyone else

He loves a person solely for the sake of Allāh

He abhors going back to disbelief just as he abhors being cast into the fire.”[38]

Thirty-Three

Sayyidunā Anas Ibn Mālik raḍiyallāhu ‘anhu reports that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “One glad tiding to the person who believed in me and saw me. Seven glad tidings to the person who believed in me but did not see me.”[39]

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37 Abū Ya’lā

38 Bukhārī

39 Aḥmad

Thirty-Four

Sayyidunā ʻAmr Ibn ʻAbasah raḍiyallāhu ʻanhu reports that he asked Rasūlullāh ṣallallāhu ʻalayhi wa sallam, "What type of īmān is the most superior?" He replied, "That īmān with which there is hijrah." He asked, "What is hijrah?" He replied, "That you abstain from evil."[40]

Thirty-Five

Sayyidunā Abdullāh Ibn Thābit raḍiyallāhu ʻanhu reports that Sayyidunā ʻUmār Ibn Al-Khaṭṭāb raḍiyallāhu ʻanhu came to Rasūlullāh ṣallallāhu ʻalayhi wa sallam and said, "O Messenger of Allāh, I passed by a brother of mine from the Banū Qurayzah. He wrote a few comprehensive teachings from the Taurāt and gave them to me. If you permit, I will read them to you."

The face of Rasūlullāh ṣallallāhu ʻalayhi wa sallam changed color. So I, i.e., Sayyidunā Abdullāh Ibn Thābit raḍiyallāhu ʻanhu, said to him, "O ʻUmar, don't you see the anger on the face of Rasūlullāh ṣallallāhu ʻalayhi wa sallam?" ʻUmar immediately realized his mistake and said, "We are pleased with Allāh as our Rabb, with Islām as our religion, and with Muḥammad ṣallallāhu ʻalayhi wa sallam as a Messenger."

On hearing these words, the effects of anger disappeared from his face and he said, "I take an oath in the name of that being in whose control is the life of Muḥammad, if Mūsā ʻalayhi as-salām

[40] Aḥmad

was present among you and you were to follow him and leave me, you would go astray. From among all the nations, you have fallen into my lot. And from among all the Messengers, I have fallen to your lot."[41]

Thirty-Six

Sayyidah 'A'ishah raḍiyallāhu 'anhā reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "He who introduces a new concept in this matter of ours, i.e., Islām, it will be rejected."[42]

Thirty-Seven

Sayyidunā Ibn 'Umar raḍiyallāhu 'anhumā reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "Follow the large group (sawād al-a'dham). He who separates from the group, he will fall alone into the fire."[43]

Thirty-Eight

Sayyidunā Jābir raḍiyallāhu 'anhu reports that Sayyidunā 'Umar raḍiyallāhu 'anhu came to Rasūlullāh ṣallallāhu 'alayhi wa sallam and said, "We hear the talks of the Jews and it seems good to us. Do you permit that we write them down?" Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "Are you astonished just as the Jews and Christians were?" Know well, I have indeed come to you with a clear and bright sharī'ah. If Mūsā ('alayhi as-salām) was alive, he would have no option but to follow me."[44]

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[41] Aḥmad

[42] Bukhārī, Muslim

[43] Ibn Mājah

[44] Aḥmad, Bayhaqī

Thirty-Nine

Sayyidunā Mu'ādh Ibn Jabal raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "Indeed Shayṭān is the wolf for man, just as there is the wolf for the sheep. The wolf catches that sheep that flees from the flock or goes far away from the flock or it is at the edge of the flock. Beware of the valley, i.e., deviation. Hold firmly on to the group and the main body (of Muslims)."[45]

Forty

Sayyidunā Abū Dharr raḍiyallāhu 'anhu reports that Rasūlullāh ṣallallāhu 'alayhi wa sallam said, "He who separates from the group, even the distance of a hands span, he has removed the yoke of Islām from his neck."[46]

May Allāh Ta'ālā keep all the Muslims firm upon true faith, and unite us with Rasūlullāh ṣallallāhu 'alayhi wa sallam in Jannah. Āmīn

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[45] Aḥmad

[46] Aḥmad, Abū Dāwūd

SIXTEEN

Does 'One Humanity' equate to a Single True Creed?

The Bahā'ī faith came from the Bābī faith which was founded in Iraq by Mirzā Ḥusayn 'Alī Nūrī. He is also known as Bahā' ullāh; translated from the Arabic as 'Manifestation of God'.

The Bābī faith was founded by Mirzā 'Alī Muḥammad of Shiraz in 1844. Mirzā 'Alī Muḥammad of Shiraz preached teachings rooted in Twelver Shi'ism, most prominently, the teaching regarding 'return of the twelfth imām'.

Bahā'īs believe that Bahā' ullāh and his forerunner known as the Bāb (door or gateway) were manifestations of God.

Without going into the intricate details of the history of the Bahā'ī faith at this point, we shall look into the concept of 'manifestation of God'. In essence, Bahā' ullāh claimed divinity for himself.

This observation is gleaned from the following text,

> 'The Bahā'īs hold that the epoch of prophet hood has come to an end. They hold that prophet hood has come to an end even among the followers of Muḥammad. But, of course they do not hold that the Power of God has come to an end. Therefore, they accept a new manifestation of the power, which goes a step beyond prophet hood, implying thereby the end of the epoch of prophet hood. This is the reason

> why the Bahā'īs never say that prophet hood has not ended and that the Promised One of all the religions is a Nabī or a Rasūl. What they say is that his advent was a mustaqil khudā'ī ẓuhūr, i.e., an independent manifestation of the divine.'[47]

There is no need to refute the divinity claim made by Bahā' ullāh, as it is, quite clearly, rubbish.

The principal Bahā'ī tenets cover the essential unity of all religions and the unity of humanity.[48] This has been expressed at international level too.

In his summary statement about the Baha'i teachings to the nascent United Nations in 1947, Shoghi Effendi, the Guardian of the Baha'i Faith, explained:

> 'The fundamental principle enunciated by Baha'u'llah, the followers of His Faith firmly believe, is that Religious truth is not absolute but relative, that Divine Revelation is a continuous and progressive process, that all the great religions of the world are divine in origin, that their basic principles are in complete harmony, that their aims and purposes are one and the same, that their teachings are but facets of one truth, that their functions are complementary, that they differ only in the non-essential aspects of their doctrines and that their

[47] Kaukab e Hind, Delhi vol.VI, Number 4, May 17, 1928

[48] https://www.bahai.org/beliefs/essential-relationships/one-human-family

> missions represent successive stages in the spiritual evolution of human society.'[49]

Now, how do we reconcile the divinity claim made by Bahā' ullāh and the unity of humanity concept or unity of religions concept?

The Bahā'ī faith and its most important tenet is in total conflict with the Noble Qur'ān.

We have revealed to you ⌜O Messenger⌝ this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them. So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you. To each of you We have ordained a code of law and a way of life. If Allah had willed, He would have made you one community, but His Will is to test you with what He has given ⌜each of⌝ you. So compete with one another in doing good. To Allah you will all return, then He will inform you ⌜of the truth⌝ regarding your differences.[50]

Had your Rabb so willed, He would have certainly made humanity one single community, but they will always differ[51]

Had Allah willed, He could have easily made you one community ⌜of believers⌝, but He leaves to stray whoever He wills and guides

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[49] https://bahaiteachings.org/a-bahai-duty-defending-the-essence-of-all-religions/

[50] Sūrah Al-Mā'idah: 48

[51] Surah Hūd: 118

whoever He wills. And you will certainly be questioned about what you used to do.[52]

Aside from the verses of the Noble Qur'ān quoted above, the questions must be asked,

1. Is the foundation and source teaching of every religion in the world the same? Definitely not
2. Is the goal or end point of every adherent of every religion the same? Definitely not
3. Is the belief system of every religion in the world the same? Definitely not
4. Is there a standard of beliefs amongst the religions of the world that each religion matches? Definitely not
5. Is the worship structure of each religion in the world the same? Definitely not
6. Is the deity worshipped in every religion the same? Definitely not
7. Is the creed of every world religion the same? Definitely not
8. Is the essence of all world religions the same? Definitely not

From this, we learn that unity of religions is a baseless concept, which is in the same category as the claim of divinity made by Bahā' ullāh.

[52] Sūrah An-Naḥl: 93

It follows from the above discussion that the unity of religions concept is a bait being thrown out to sea to catch the ignorant. After a person embraces the Bahā'ī tenet of unity of religions, he loses his own religion, and takes a path towards embracing the false divinity of Bahā' ullāh. This is in fact double blasphemy. One blasphemy is to abandon one's religion, and a second blasphemy is to take Bahā' ullāh as divine.

Adherents of religions besides Islām who embrace the Bahā'ī faith find some relief or solace for a little while in their new religion because their religions were not true and unadulterated to begin with. After they get some comfort, they will soon find that even the Bahā'ī religion is not suited for a person, as it leads to great confusion in almost every aspect of life.

Human beings share in the concept of being human and part of humanity, but that does not mean that the creed of each one is also the same. There are two different things here; one is the body of the person and the other is his belief and creed. Now, like with modernists, the Bahā'ī confuses and muddles the two. The body of a person cannot be equated with the creed of a person, and it thus follows that the concept of one humanity does not equate to a single true creed of each of those who adhere to the concept. May Allāh Ta'ālā keep us firm on the path of Islām and save us from going astray. Āmīn

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SEVENTEEN

Types of Shirk in Interfaith

With the rise and promotion of Interfaith, and the subsequent engagement of Muslims in Interfaith activity, there are some modernists who are trying hard to create the impression that the Shirk in Interfaith is not as bad as it is being portrayed, because everyone commits some Shirk, although it may be the minor form.

The idea expressed above is in reality, very dangerous, and is a stepping stone out into the wilderness of irreligiousness.

The idea that because everyone commits some kind of Minor Shirk, which is why participation in Interfaith activity is permitted, is not plausible, and it is worthy of rejection. Such an idea actually pushes people into the abyss of Major Shirk.

Broadly speaking, there are two types of Shirk. Shirk Asghar, or Minor Shirk, and Shirk Akbar, or Major Shirk.

SHIRK ASGHAR:

Shirk Asghar, or Minor Shirk, has been discussed in the Aḥādīth. It is a lesser or weaker form of Shirk, and weak believers fall into it. However, a person will not leave the fold of Islām and īmān because of it. A form of Minor Shirk is to perform deeds for show, name and fame. Muslims are taught in the Aḥādīth to seek protection from this Minor Shirk, and to seek forgiveness all the time from it. Moreover, all Muslims are taught to guard their

deeds from ostentation, and to plead unto Allāh Ta'ālā for the acceptance of their deeds.

SHIRK AKBAR:

Shirk Akbar is covered extensively in the Noble Qur'ān. It is very severe, and Allāh Ta'ālā says that it will not be forgiven [Sūrah An-Nisā': 116]

Shirk Akbar is in the same category of Kufr, i.e., disbelief. It can never co-exist with īmān in the same heart. Shirk Akbar takes a person into full blown disbelief. Once Shirk Akbar crystallizes and becomes firm, and a person passes away without repenting, he or she will be deprived of entry into Jannah.

If a person repents from Shirk before he or she passes away, and renews his or her faith in Allāh Ta'ālā, and he or she leaves this world with īmān, then he or she will be worthy of forgiveness, the mercy of Allāh Ta'ālā, and entry into Jannah.

When Shirk is contrasted with īmān, then Shirk Akbar is meant.

TYPES OF SHIRK AKBAR:

There are various types of Shirk Akbar. Each one of them entail disbelief. The person who engages in any of these types will fall far away from the mercy of Allāh Ta'ālā.

1. SHIRK ISTIQLĀL: To believe in two powers equally, like the fire worshippers, or dualists.

2. SHIRK TAB'ĪḌ: To take the supreme deity as a unit amongst various powers, like the Christians, who believe in the trinity. The trinity is taken as one supreme deity.

3. SHIRK TAQRĪB: To stipulate a number of smaller deities in order to get close to the major deity. The pagan Arabs held this belief, and they would take their saints to be smaller deities. They would make statues and idols of these saints, and when worshipping, they would say that these statues and idols will take them close to Allāh Ta'ālā.

4. SHIRK TAQLĪD: A person follows the polytheistic actions of someone that he sees. For example, he sees someone prostrating to a grave, so he does the same. This will be classified as Shirk Taqlīd if he did not wilfully adopt polytheistic beliefs, but he followed someone else. Yes, the person who wilfully adopts polytheistic actions, he will be classified as an evil polytheist.

5. SHIRK ASBĀB: Allāh Ta'ālā has made the world in such a way that certain things are done and accomplished through means. The person who takes these means to be the real effector, like saying that cure lies in the medicine itself, he will be responsible for Shirk Asbāb. Cure does not lie in the medicine itself, but it causes an effect by the command of Allāh Ta'ālā. There are many cases where medication is taken, and it has no effect on the patient.

Similarly, there are some who feel that the turning of time is a real effector. They are committing Shirk Asbāb. According to such people, the Asbāb are the real causes and real beings behind occurrences. Those who ascribe events to time, are in effect, denying Allāh Ta'ālā.

6. SHIRK A'MĀL: Deeds which are only to be done for Allāh Ta'ālā, a person does it for someone else. A person does a deed to please

some pious person after he has passed away. Or, a person calls on a deceased person for help - like how one normally calls unto Allāh Ta'ālā during difficulty. Or, a person bows before a created thing, with the belief that the created being can provide sustenance, or he says that his cure lies in the hands of someone

In Interfaith activities, there are also polytheistic practices a person engages in.

EXAMPLES OF INTERFAITH SHIRK ACTIVITY:

1. A person attends a prayer where different scriptures are read and people of different faiths are bound to respect the prayer. Whilst deities besides Allāh Ta'ālā are being called on, attendees must honour and revere the action that entails Shirk.

2. Interfaith Workshops, where people of different faiths read their scriptures, which is then followed by a discussion on how to avoid conflict in the understanding and application of those texts.

3. Interfaith Dinners, where people of different religions get together and have dinner or ifṭār, ostensibly showcasing Ramaḍān and Ifṭār to other faith groups.

4. Praying in Multi-faith prayer rooms. A multi-faith prayer room is an area where different deities are worshipped. It is open to people of all faiths.

A Muslim prays to Allāh Ta'ālā alone, in a Masjid - a sacred place dedicated to the worship of one Allāh Ta'ālā alone.

Interfaith Activities are a conglomeration of different types of Shirk, i.e., compounded Shirk. Hence, it can never be permitted

for a Muslim to participate in Interfaith and Multi-faith activities.

Ignorance with regards to interfaith has led many into falling for Shirk Taqlīd, i.e., they simply follow others without realizing and understanding the danger it entails. For this reason, we call on all Muslims to stay far away from Interfaith, Interfaith Activities, and everything associated with mixing the religions.

May Allāh Ta'ālā protect the Ummah, and may He accept us to be a means of spreading the truth and light of Islam. Āmīn

Source:

'Umdat-ul-Bayān fī Ibṭāl Waḥdat-ul-Adyān, 'Allāmah Khālid Maḥmūd, pp.171-177, Lahore 2021]

EIGHTEEN

Division & Classification of Faiths

When Allāh Ta'ālā sent Sayyidunā Ādam 'alayhi as-salām into this world, then from the very first day, He provided religious guidance and spiritual guidance for him, just as He provided material provision. In this way, the first human being was guided; upon the path of guidance. Not only was he a believer in Tauḥīd, but he was the messenger, calling to divine Tauḥīd.

At various times in history, Messengers were sent to every nation amongst humanity to teach them the straight path and pure Tauḥīd. In the beginning of creation, the original faith of man was Tauḥīd. Shirk, or, polytheism, came into being when man spread out and the teachings of the Ambiyā' had become hazy and dwindled away. Even today, one will find some flash or glimmer of the revealed faiths in the non-revealed and polytheistic religions like Hinduism, Jainism, Sikhism, Buddhism, Zoroastrianism, and the ancient African religions.

Currently, the revealed faiths are Islām, Christianity, and Judaism. The Messengers of these faiths called to Allāh Ta'ālā. The teachings of these Messengers were based on pure Tauḥīd, aside from the subsidiary differences. Later on, the Christians and Jews changed, altered, and interpolated their faiths and practices.

Revealed and Non-Revealed Faiths

The faiths of the world can be divided into two categories. Revealed, i.e., ilhāmī, and non-revealed, i.e., ghayr ilhāmī. Revealed, or, ilhāmī refers to those faiths whose adherents have belief and conviction in Allāh Ta'ālā, His Messengers, and the scriptures that they were given. On the other hand, ghayr-ilhāmī refers to those faiths and religions who do not follow the specific guidance sent by Allāh Ta'ālā – the Greatest, the Supreme, He who has no partner. Judaism, Christianity, and Islām are placed in the first category and the rest of the religions fall in the second category.

The ilhāmī faiths are also called Sāmī faiths. This is in reference to the faiths and religions that the children of Sām Ibn Nuḥ adhere to. At the same time, it does not mean that the ilhāmī faiths, especially Islām, are restricted to the children of Sām Ibn Nūḥ, or that the progeny of Sām Ibn Nūḥ has some superiority over the rest of humanity.

The ghayr-ilhāmī faiths are also called Aryan or Mongolian. The faiths and religions like Taoism, Buddhism, Confucianism, Sikhism, Jainism, Zoroastrianism, and Shintoism fall under this category.

Comparison of the Revealed and Non-Revealed Religions

- The ilhāmī religions consider and believe in one deity. They follow a Messenger. The source of the teachings are divine and revealed. They began in the Middle East from the Sāmī nations and spread out because of propagation.

- The ghayr-ilhāmī faiths do not have faith and conviction in a single deity. Some of the faiths in this category have no concept of a deity at all. The teachings are not divine or revealed. The concept of a messenger amongst them has ended. They are mainly located in the regions where propagation of the ilhāmī religions did not take place.
- In terms of teachings, the ilhāmī faiths and practices are propagated and taught, whilst the ghayr-ilhāmī faiths do not have propagation as part of their basic and original teaching.
- The ilhāmī religions have clear and specific teachings, but the teachings of ghayr-ilhāmī religions are not specific.
- The teachings of the ilhāmī faiths are general and encompassing, and an adherent of them can practice them in his worldly life easily. The ghayr-ilhāmī faiths are very restricted and cover subsidiary issues only, either they relate to the spirituality of a person (Taoism) or the worldly life of a person (Confucianism), but it does not cover both equally.
- All praise is for Allāh Ta'ālā, Islām covers all aspects of the life of man, whether spiritual, worldly, economic, or social, to a perfect and complete degree. It is of a higher level in comparison to the other ilhāmī faiths (Judaism and Christianity), as they do not have the capacity within them to help manoeuvre around in this day and age. The reason is because they have been altered and changed by

their adherents and they were not made by Allāh Ta'ālā to overpower other faiths to last till the end of time.

Revealed Religions

The chain of Messengers began with Sayyidunā Ādam 'alayhi as-salām and it ended with Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam. In this lengthy chain, there were approximately a hundred and twenty-four thousand Messengers deputed by Allāh Ta'ālā. The Noble Qur'ān mentions approximately twenty-five of them. For example, Ādam, Nūḥ, Mūsā, Ibrāhīm, Isḥāq, Ismā'īl, Dāwūd, Sulaymān, 'Īsā, and Muḥammad 'alayhim as-salām.

The Messengers before Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam were for their nations only. Their teachings were for one nation and time period only. Their scriptures were for a specific time period. The Bible says, ***"I was sent only to the lost sheep of Israel."***[53]

All the previous faiths and scriptures before Sayyidunā Muḥammad ṣallallāhu 'alayhi wa sallam and the Noble Qur'ān have been abrogated and cancelled.

The Abrahamic Connection

Judaism, Christianity, and Islām share in the fact that they are revealed religions, they have a scripture (although in altered form for the Christians and Jews), and the fountainhead of their teachings is a Messenger of Allāh Ta'ālā.

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[53] Matthew 15:24

Sayyidunā Ibrāhīm ‘alayhi as-salām had two sons. Sayyidunā Isḥāq ‘alayhi as-salām and Sayyidunā Ismā’īl ‘alayhi as-salām. The children of Sayyidunā Isḥāq ‘alayhi as –salām and Sayyidunā Ya’qūb ‘alayhi as-salām, referred to as Isrā’īl, had many Messengers amongst them. These people and tribes form the Banī Isrā’īl, or, Children of Isrā’īl.

Sayyidunā Ismā’īl ‘alayhi as-salām had settled in Makkah Mukarramah and Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam came from his progeny.

The residents of Arabia were originally followers of the Abrahamic faith until ‘Amr Ibn Luḥayy – the leader of the Khuzā’ah tribe – had brought an idol (Hubal) from Greater Syria on one of his travels to those lands to Makkah Mukarramah. He set this idol up at the Ka’bah Musharrafah and he called the people towards polytheism and idol worship. People that visited the Ka’bah Musharrafah were affected by this and soon felt that idol worship and polytheism was perfectly fine. They took this on and spread it to their areas too. Soon enough, idol worship spread all over Arabia. Hubal was the first idol of the polytheists and was held in high regard by the polytheists of Arabia.

Sayyidunā Abū Hurayra raḍiyallāhu ‘anhu reported, "Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, “I saw ‘Amr bin ‘Āmir bin Luhayy Al-Khuzā’ī dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods)."[54]

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[54] Ṣaḥīḥ Bukhārī

In another narration, Rasūlullāh ṣallallāhu ‘alayhi wa sallam said, **“He was the first to change the religion of Ismā’īl and set up idols.”**

The Mission of Rasūlullāh Ṣallallāhu ‘Alayhi Wa Sallam

‘Urwah ibn ‘Abasah reports that he said to Rasūlullāh ṣallallāhu ‘alayhi wa sallam: “With what were you sent?” He said, “I was sent to uphold the ties of kinship, to break the idols, and so that Allāh would be worshipped alone with no partner or associate.”[55]

After the conquest of Makkah Mukarramah, Rasūlullāh ṣallallāhu ‘alayhi wa sallam sent Sayyidunā Khālid Ibn Al-Walīd raḍiyallāhu ‘anhu to destroy the idol ‘Uzza. He sent Sa’īd Ibn Zayd to destroy Manāt, and Sayyidunā ‘Amr ibn Al-Āṣ raḍiyallāhu ‘anhu to destroy Suwa.

The Abrahamic Religion is a Mixture of Truth & Falsehood; An Amalgamation of Monotheism & Polytheism

It is no secret that polytheism has crept into Judaism and Christianity, and these faiths have now crystallized into pure polytheism. The Noble Qur’ān says,

The Jews say, “Ezra is the son of Allah,” while the Christians say, “The Messiah is the son of Allāh.” Such are their baseless assertions, only parroting the words of earlier disbelievers. May

[55] Ṣaḥīḥ Muslim

Allāh condemn them! How can they be deluded ⌜from the truth⌝?[56]

With the return of Sayyidunā 'Īsā 'alayhi as-salām, the polytheism of the Christians will also be ended, by the permission of Allāh Ta'ālā.

Sayyidunā Abū Hurayra raḍiyallāhu 'anhu reported, "Rasūlullāh ṣallallāhu 'alayhi wa sallam said, said, "The Hour will not be established until the son of Mary (i.e., Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya. Money will be in abundance so that nobody will accept it (as charitable gifts)."[57]

Hence, we learn from the above that an attempt to amalgamate the ilhāmī faiths, i.e., Judaism, Islām, and Christianity is an attempt to scuttle the shining light of Islām that will last until the end of time, no matter how much humanity will try to put it out. Muslims cannot subscribe to the Abrahamic Religion, no matter how nice it might sound, or under whatever pretext it might be promoted and trumpeted.

May Allāh Ta'ālā keep us all firm upon the truth of Islām, and may he bless the light of īmān and Islām to one and all, thereby saving them from eternity in hell-fire. Āmīn

Source:

[56] Sūrah at-Taubah: 30
[57] Ṣaḥīḥ Bukhārī

Ilḥād Jadīd se Muta'alliq Ma'lūmāt, Muḥammad 'Abdullah 'Umar, Jāmi'ah Ash-Shaykh Yaḥyā Al-Madanī

NINETEEN

There is no Such a Thing as Interfaith Marriage

Interfaith is spread through multiple avenues. One of these is marriage. There are Muslims who believe that there is nothing wrong in marrying adherents of other religions, and their spouse can remain on his or her religion.

Those engaged in this practice have a number of excuses ready for any genuine Muslim who asks. They say, 'love wins', 'Islām permits it', 'I don't see a reason why we can't be together', 'it's fine with me if she's fine with it' etc.

The practice of 'interfaith marriage' has serious ramifications and disastrous repercussions in the life of a person, in this world, as well as the hereafter. In short, it is a recipe for disaster. It affects the life of a Muslim on a day-to-day basis, on a weekly basis, on an annual basis, and Allāh Ta'ālā have mercy, it reeks of terrible consequences when children are born from such a 'marriage'. Generally, the parents let the child choose which religion he or she wants to follow.

As Ummatis of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam, it is our duty and obligation to educate, inform, and warn. It is pointless to make Nikāḥ so difficult and extremely expensive, to the degree that Muslims turn away from ḥalāl avenues and now seek pleasure in disliked and horrendous ways.

Hereunder, we present a translation of a few fatāwā on this topic:

Mawlānā Zafar Aḥmad 'Uthmānī raḥimahullāh - Imdād-ul-Aḥkām vol.2 pp.254-255:

Question:

In today's times, is it permissible or not to marry the Ahl-ul-Kitāb, i.e., Jews and Christians, without them reciting the Kalimah. Some say that according to the Ḥanafī Madh-hab, it is permissible. Others say that in previous times, it was permissible to marry women of the Christian and Jewish religion without them reciting the Kalimah because at that time, they were all monotheists, and in today's times, the Ahl-ul-Kitāb are polytheists as they say that Sayyidunā 'Isā 'alayhi as-salām is the 'son' of Allāh etc.

Answer:

Those of the Ahl-ul-Kitāb who claim to follow Sayyidunā 'Isā 'alayhi as-salām and Sayyidunā Mūsā 'alayhi as-salām, whether they say he is the 'son' of Allāh, or the Rasūl of Allāh, marriage to them is permitted, but Makrūh. As for those who are atheists and irreligious, as is the general condition today, where the English are atheists, it is not permitted to marry their women.

Faqih-ul-Ummat Muftī Maḥmūd Ḥasan Gangohī raḥimahullāh - Fatāwā Maḥmūdiyyah vol.17 pp.82-83:

Question:

Zayd is a Muslim. Can he marry a Kitābiyyah or not? If he can, are there some conditions to it or not?

Answer:

From the texts of Ālamgiri and Radd-ul-Muḥtār, it is learnt that it is permissible to marry women of the Ahl-ul-Kitāb. The same is proven from the Noble Qur'ān (Sūrah al-Mā'idah).

It is written in Al-Ḥīlah An-Nājizah p.165 that a Muslim man can marry a woman of the Ahl-ul-Kitab (Jews and Christians) with two conditions.

The first condition is that the person should not be a Christian by name, like all the European Nations, in reality, they are atheists. The person must be one who believes in the principles of their religion, even though in practice they do the opposite.

The second condition is that the person is an original Christian or Jew, and not that she became a renegade from Islām and adopted Christianity or Judaism.

When these two conditions are found in a Kitābiyyah woman, then Nikāḥ will be correct and will be done. However, without a severe and pressing need, Nikāḥ to such a woman will be Makrūh, and it contains a large number of corruptions and problems. Hence, Sayyidunā 'Umar Fārūq raḍiyallāhu 'anhu would forbid the Muslims in his Khilāfat time from marrying Kitābiyyah women. When these problems and corruptions were present in an excellent era like that of Sayyidunā 'Umar raḍiyallahu 'anhu, then they are miniscule in comparison to the problems and corruptions today.

This is especially the case with the modern day people of Europe, if Muslims have to establish marital relations with them, then it

will destroy their Dīn and their worldly life. This is witnessed on a daily basis. When there are children, then in their childhood, they are more inclined to the mother, and it can be safely said that the child will take effect from the mother. Subsequently, in the era of Sayyidunā 'Umar raḍiyallāhu 'anhu, Sayyidunā Ḥudhayfah raḍiyallāhu 'anhu, Sayyidunā Ṭalḥa raḍiyallāhu 'anhu, and Sayyidunā Ka'b bin Mālik raḍiyallāhu 'anhu married Kitābiyyah women, and Sayyidunā 'Umar raḍiyallāhu 'anhu became angry with them.

Ibn Humam raḥimahullāh explained the reason for the anger of Sayyidunā 'Umar raḍiyallāhu 'anhu, 'His anger was because of the mixing of a disbeliever with a believer, and for fear of fitnah for the child, as the child is more attached to the mother in its childhood.'

Moreover, it is proven from experience that they came into the Nikāḥ of Muslims, and they mostly caused loss and harm. For this reason, there is safety in not marrying them without a severe and pressing need. One must bear in mind that under no circumstances can a Muslim woman marry a disbelieving man, it does not matter what type of disbelief the man is involved in, whether he is a Kitābī or Ghayr Kitābī.

May Allāh Ta'ālā grant us proper and correct understanding, and the ability to protect our imaan during these times of strife. Āmīn

TWENTY

What are the Dangers of Accepting & Embracing Interfaith?

The interfaith idea carries a truckload of danger for Muslims worldwide. These dangers are not spoken about by interfaith advocates. This is expected from interfaith advocates because they are sincerely and genuinely duping the unwary public into heresy and heterodoxy of mammoth proportions.

Hereunder, some of the dangers of accepting and embracing interfaith are detailed for the Muslim Ummah, in order to gauge and understand the severity of the matter.

1. The interfaith idea necessitates that the Risālat of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam is not for the entire humanity. If the adherents of all religions and faiths are worthy of salvation, even if they remain on their religions, then what need remains to believe in Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam? The Noble Qur'ān makes it binding on each and every individual to whom the message reaches, to believe in Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam.[58]

[58] Sūrah Al-A'rāf: 158, Sūrah Al-An'ām: 19, Sūrah As-Saba: 28, Sūrah Al-Furqān: 1, Sūrah An-Nisā': 79, Sūrah An-Nisā': 115

2. The interfaith idea means that the imāmat of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam of all the Ambiyā' 'alayhim as-salām on the blessed night of Isrā' and Me'rāj has no meaning.

   All the Ambiyā' 'alayhim as-salām have accepted the leadership position of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam in this world, and they will also accept his most superior rank in the hereafter when they will all request him to intercede in front of Allāh Ta'ālā. Hence, when the Ambiyā' 'alayhim as-salām have already accepted the lofty position of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam, it is pointless for adherents of other faiths to invite Muslims to embrace a concept that places Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam in a lower position which contradicts the belief and creed of their own Ambiyā'. Moreover, it is pointless for Muslims to degrade Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam and place him in a position he was not given, nor was he worthy of.

3. One of the most dangerous issues with interfaith is that it negates the finality of the Nubuwwah of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam.

   In the Shia religion, the concept of imāmat stands as a replacement for Nubuwwah. In the same way, in the interfaith community, there is no Khatm-e-Nubuwwah expressed or accepted. In fact, on the contrary, Muslims are bound to accept belief in the 'truthfulness' and

'veracity' of the very same religions that Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam came to subdue with the grace of Allāh Ta'ālā.

In the interfaith community, adherents of all religions gather around a concept, it could be any concept – which is in all probability, totally useless and baseless. Now, this concept replaces Khatm-e-Nubuwwah. For example, interfaith advocates will gather around a political cause. That cause is what everyone is focused towards. It could be a cause for a certain politician to gain prominence and power. Now, once they all work for the cause of the political ascendancy of the politician, they have actually substituted Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam for the politician. They call on all and sundry to vote for the politician and pray for him or her, even if they are non-Muslim.

Another example could be a humanitarian cause. Now, adherents of all faiths are called to pray – each to their own deity – for the suffering humanity. In essence, this is embracing and accepting polytheism.

4. The interfaith idea implies that the Noble Qur'ān is not the proof of Allāh Ta'ālā for every person. This is because at an interfaith activity, adherents of other faiths bring their books and pray from it, whilst the Noble Qur'ān has come to abrogate them all.
5. The interfaith idea means that people will gain salvation and success without believing in the Noble Qur'ān. Hence,

all those engaged in Da'wah activities and distribute copies of the Noble Qur'ān are working in vain according to the interfaith advocates.

6. The interfaith idea renders the invitation to the Ahl-ul-Kitāb to believe in the Noble Qur'ān as useless.
7. In the light of interfaith, there will be no disbeliever in the world. The Noble Qur'ān has emphatically declared that a person is either a believer or a disbeliever. All forms of disbelief are, in reality, one and the same thing. Disbelief is disbelief. Period.

   All those who adhere to a religion besides the religion brought by Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam are in one category; the category of disbelief.
8. The interfaith idea renders the very essence of Islām as something null and void. Islām has come to overpower every other religion and creed. This will happen, no matter how much the deviated and astray detest it.

May Allāh Ta'ālā protect the entire Muslim Ummah from falling into the interfaith trap. Āmīn

TWENTY-ONE

The Central Pillar of Interfaith

Muslims around the world who are gripped in the interfaith craze, as well as those who are simply curious simply have no idea what the central pillar of interfaith is. **The central pillar around which interfaith revolves is denial and negation of Khatm-e-Nubuwwat.**

Having said the above, let us take a deeper look into exactly how interfaith and interfaith activity is a display of the denial and negation of Khatm-e-Nubuwwat.

In times of before, the masses would encounter strange and weird chaps and fraudsters who made wild claims of receiving revelation and being a Nabī. All of these imposters were punished and their claims went into the wind.

In this modern era, the level of deceit has progressed and has advanced to the degree that a person could be living in a deception, whilst having no idea that he or she is totally hoodwinked and defrauded.

Now, when a person is invited or called to an interfaith activity, what he or she is actually engaged in is a controlled environment - which has been prepared for him or her in advance - to mix with adherents of other faiths under the guise of humanitarian causes.

To put this into perspective, we look at the deceit surrounding intermingling in 'educational' environments. Boys and girls are put in the same room or lecture hall under the pretext of lectures for educational purposes, but within that space is where the attraction between the sexes is created and built up. This leads to every other vice that occurs between unmarried couples. In exactly the same way, leaders of different faith groups are selected to mix with Muslim leaders and commoners in a controlled environment at a Church, Synagogue, Temple, or school hall under the pretext of 'humanitarian causes', and that is precisely where the corruption of the belief system of the Muslim happens.

From here on, the Muslim attendee is discombobulated, and his heart and mind has been tainted with polytheism and disbelief.

What was it that pulled the Muslim to attend the interfaith activity? It was the **'humanitarian cause'**. The 'humanitarian cause' is the pillar around which the interfaith leaders gather. All barriers are broken down and all dividing lines are wiped away by these interfaith leaders for the sake of the 'humanitarian cause', even if these barriers and dividing lines have a direct negative impact on the faith and practice of the attendees. This is even more serious for a Muslim, because Islām has come to overpower every other religion, it has cancelled out every other faith before it, even if it was a divinely revealed religion.

Besides the Muslim, all the attendees do not believe in Khatm-e-Nubuwwat, nor do they accept it. They are told to respect the faiths of others. The Muslim is also told to respect the faiths of

others and to adopt silence when blasphemy is committed right before him. By doing this, the Muslim negates the mission and work of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam, and in the process, he also tacitly agrees with the negation of Khatm-e-Nubuwwat.

The attendee of an interfaith activity tacitly agrees with the negation of Khatm-e-Nubuwwat because interfaith itself demands that one attends an activity with the prior understanding that each and every faith must be respected and revered even if those faiths preach everything in direct contrast to Islām. This is simply a mockery of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam and his mission of establishing Tauḥīd, belief in Khatm-e-Nubuwwat, and the hereafter.

The Muslim is duped into thinking that a humanitarian cause is the actual purpose of interfaith activities. If a humanitarian cause was the actual aim, then what is the dire need for faith leaders to participate, chant prayers and songs, commit polytheistic actions, and utter words of blasphemy – even according to the teachings of their own Ambiyā’? **In essence, the Muslim attendee of an interfaith activity attends because he or she feels and understands that Islām is simply a faith amongst the faiths! We seek the protection of Allāh.**

Islām teaches Muslims to be kind to every creation. In fact, it is the Muslims who are in the forefront of humanitarian efforts in many parts of the world. Bearing this in mind, we must have full

conviction that humanitarian efforts have value and acceptance in the sight of Allāh Ta'ālā only if they are backed by true īmān.

Hence, we learn that undertaking an interfaith activity for humanitarian causes is in effect, null and void of reward in the sight of Allāh Ta'ālā. Moreover, a person who attends an interfaith activity is in a danger zone wherein his or her īmān will be negatively impacted or wiped out completely.

It is with this understanding in mind that Muslims around the world are called to abandon all interfaith, Intrafaith, and multi-faith activities. Muslims must be on their guard all the time, especially regarding matters of īmān and Islām. This is no ordinary time in which we live. At any moment, a person could - we seek the protection of Allāh - lose his or her īmān.

Guarding the Khatm-e-Nubuwwat is the responsibility of every Muslim, and especially every 'ālim or 'ālimah. 'Allāmah Anwar Shāh Kashmīrī raḥimahullāh said, "The street dogs are better than us if we cannot guard the Khatm-e-Nubuwwat." [Naqsh-e-Dawām p.191]

May Allāh Ta'ālā bless us with the ability to see the truth as truth, and falsehood as falsehood. May Allāh Ta'ālā protect all the Muslim men, women, and children around the world from the interfaith trap, the Abrahamic Religion, and all its snares of vice. Āmīn

TWENTY-TWO

Is interfaith & Da'wat One & the Same Thing?

1. One of the prominent forms of misdirection we see so viciously being promoted currently is that Da'wat and Interfaith are one and the same thing.

2. Da'wat is an effort made to call people to the oneness of Allāh Ta'ālā and worship of Him alone. Interfaith, on the other hand, is a claim made to all and sundry that every religion is on par, and each one leads to the same end.

3. Da'wat is designed to bring the people closer to Allāh Ta'ālā, as well as to abandon sin and vice. Interfaith, on the other hand, is designed to bring people together into a central melting pot of deviated and blasphemous beliefs, where sin and vice are accommodated and welcomed.

4. Da'wat calls people to adopt the Sunnah of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam. Interfaith, on the other hand, calls people to embrace any way, from whichever quarters it might come.

5. The end point of Tauḥīd, as taught in Da'wat, is entry into Jannah. Interfaith, on the other hand, confuses a person, to the point where he or she does not really grasp what the end point is. In essence, Interfaith brings a person into the dangerous sphere of polytheism because of the fact that he or she accepts

polytheistic religions and systems to be acceptable and the same as Islām – which is monotheistic.

6. Da'wat and Interfaith are not the same. For this reason, the methods of each differ vastly from each other. Da'wat resembles the methods of the Ambiyā' 'alayhim as-salām, whilst the methods of Interfaith are rooted in Modernism and the Enlightenment of Europe.

7. Those who engage in Interfaith have been misled into believing that they are engaged in Da'wat, but in reality, they are creating confusion and are leading people astray.

8. The efforts of those engaged in Da'wat will definitely bear fruit, whilst the efforts of Interfaith are totally wasted in the sight of Allāh Ta'ālā.

9. Those engaged in Da'wat are involved in trying to please Allāh Ta'ālā. Those engaged in Interfaith are involved in an effort to please the enemies of Allāh Ta'ālā and His Rasūl ṣallallāhu 'alayhi wa sallam.

10. The Noble Qur'ān is clear and emphatic that the Jews and Christians will never be pleased with you, i.e., the Muslims, until the Muslims follow their way. Hence, Interfaith is simply a wasted idea that leads a person into total disbelief.

11. Da'wat calls to the true and pure form of Islām, whilst Interfaith preaches a changed, watered down form of Islām that is pleasing and acceptable to the enemies of Allāh Ta'ālā.

12. May Allāh Ta'ālā save us all from Interfaith and any aspect of it. Āmīn

TWENTY-THREE

Interfaith & Multi-faith Q & A

- Question: What is Interfaith?
- Answer: Interfaith, in its most basic sense, is when people or groups from different religious or spiritual worldviews and traditions come together. The word 'interfaith' connotates the Abrahamic traditions exclusively. For this reason, 'inter-religious' is also used in this regard. Interfaith can also include atheists and agnostics.[59]

- Question: What is Multi-faith?
- Answer: Multi-faith is where a person feels an affinity with aspects of more than one religion, philosophy, or worldview, and to believe that no one is superior to the others.[60]

- Question: What is Intra-faith?
- Answer: Intrafaith refers to 'within, inside'. In the current day context, it refers to bringing all the strands of a religion under one banner.

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59 https://marymount.edu/student-life/activities-leadership/campus-ministry/office-of-ministry-and-spiritual-life/resources/what-is-interfaith-work/#:~:text=Interfaith%2C%20in%20its%20most%20basic,can%20connotates%20exclusively%20Abrahamic%20traditions.

60 https://www.definitions.net/definition/multifaith

- Question: What are Interfaith & Multi-faith activities?
- Answer: Interfaith dialogue, interfaith-based action, interfaith-based outreach, interfaith ifṭārs, interfaith dinners, Masjid Open Days.

- Question: What is the objective of Interfaith & Multi-faith?
- Answer: To confuse a person, especially a Muslim, making him or her believe that all religions and worldviews are correct. The aim of interfaith is to snatch the īmān or faith away from a person, leaving him in peril, and ready for the picking by Shayṭān and Dajjāl.

- Question: What is the Islāmic ruling on interfaith?
- Answer: Interfaith and all related activities are forbidden in Islām. Study the following fatwā: https://www.iftadua.co.za/interfaith-gatherings-and-meetings/8938/

- Question: What are the slogans and catch-phrases used to promote interfaith?
- Answer: Muslims are told to embrace adherents of other faiths under the garb of unity, tolerance, co-existence, mutual harmony, and other attractive phrases.
- Question: What is the dividing line between a Muslim and adherents of other faiths?

- Answer: The dīn of Islām teaches and promotes pure and pristine Tauḥīd. Every other religion in the world has elements of shirk, i.e., polytheism, in it. For this reason, Islām cannot be mixed or tainted with the teachings of any other religion.

- Question: Does Islām not teach a person to be good to others, help others, even to non-Muslims?
- Answer: Yes, Islām does teach a person to be good to humanity, but not to barter his or her faith by participating in the religious customs, festivities, and prayers of other religions.

- Question: Is Interfaith and Da'wah the same?
- Answer: No. They are two completely different things. In Da'wah, a person preaches Tauḥīd and the Risālat of Rasūlullāh ṣallallāhu 'alayhi wa sallam. In interfaith, one must be silent, appreciate, and accept the beliefs of others, even though they are polytheistic, blasphemous, and totally un-Islāmic.

- Question: What can I do to protect myself from this onslaught upon my īmān and faith?
- Answer:
    1. Recite Sūrah al-Kāfirūn every morning and every evening.
    2. Stay away from people and organizations who engage in interfaith.

3. Adopt the company of pious and upright ‘ulamā’.
4. Refrain from taking Islāmic teachings and instructions from doubtful sources, dodgy books and websites, and radio stations that promote heresy and immorality.
5. Begin a ta’līm gathering in the house. Read from the Faḍā’il A’māl, Faḍā’il Ṣadaqāt, Sīrat-ul-Muṣṭafā.
6. Perform all the farḍ ṣalāh punctually in congregation, in the Masjid.
7. Stay far away from social functions that contradict the sharī’ah.
8. Take care to eat only ḥalāl ṭayyib food.

TWENTY-FOUR

DĪN-E-ILĀHĪ:

An Overview of the Heretical Movement of Akbar & the Unity of the true 'Ulamā' in the Struggle to extinguish it

The most terrible fitnah of the tenth hijri century was the fitnah initiated by Akbar; the fitnah of the Dīn-e-Ilāhī.

King Akbar took to the throne in 963 AH. After 980 AH, he began the movement for his new religion. In 1014 AH, he died. After this, Jahangir had enlivened his ways.

This fitnah was very similar to the 'Khalq-e-Qur'ān' fitnah that arose during the 'Abbāsid era. Akbar was illiterate, but he had an interest in every type of research. This characteristic in him proved to be the means for initiating the Dīn-e-Ilāhī. The evil scholars debated and differed with each other in his court about the permissibility and impermissibility of war. They turned on each other because of this matter. As a result, Akbar laid the foundations of a new religion. He turned very severely against the principles and subsidiary issues of the Islāmic Sharī'ah. He made ḥalāl into ḥarām and vice-versa. He took on a position where he dictated the laws. This era was a very difficult and trying one for the true and genuine 'Ulamā', in which they faced many trials and tribulations.

Moreover, the Iranian influence in the court of Akbar had increased tremendously. Akbar had a keen interest in History. The Iranians took advantage of the occasion and opportunity, and viciously promoted Shiasm. They began to narrate the faults of the 'Abbāsids, and poison-filled fabrications about Sayyidunā Abū Bakr raḍiyallāhu 'anhu, Sayyidunā 'Umar raḍiyallāhu 'anhu, and Sayyidunā 'Uthmān raḍiyallāhu 'anhu in front of the king.

In the khānqahs, fatāwā were compiled against other parties. The evil scholars were always in pursuit of the true and genuine 'Ulamā'. They gained admittance into the court of Akbar and utilised the authority and power of the king against their opposition.

Because of the Dīn-e-Ilāhī, the Christians, Jews, and Hindus had an easy task of working against Islām. According to the royal decree, the discourses of the Christian missionaries were 'a means of blessing and felicity'.

The last part of the tenth century and the beginning of the eleventh century passed in this heresy and irreligiousness. In the beginning, Jahangir followed his father; Akbar. However, later on, he came onto the straight path. The eras of these kings were extremely trying for the 'Ulamā-e-Ḥaq.

Shah Walīullāh Dehlawī raḥimahullāh writes, 'After Akbar took to the throne, he became a zindīq. He raised the flag of deviation and ignorance. False sects and groups arose in every place, and a terrible fitnah ensued. After this, Jahangir became the king. He would remain intoxicated. In his time, the Hindus and the

Rawāfiḍ plotted together and religiousness was practically finished.'[61]

The main figure behind the fitnah and corruption of the eras of Akbar and Jahangir was Mulla Mubārak Nāgorī and his two sons; Abul-Faḍl and Fayḍī. His position was the same as that of Ma'mūn who supported the fitnah of Khalq-e-Qur'ān, alongside his friends; Aḥmad ibn Abī Dāwūd Mu'tazilī and company.

These evil scholars promoted Akbar passionately, and through him, the foundations of the new religion were laid. They enriched themselves in the process. It was these evil scholars of the court that spoilt the mind of Akbar. Another evil scholar of this era was Makhdūm-ul-Malik Mulla 'Abdullāh Sulṭānpūrī. He issued a fatwā that ḥajj is not permissible. They pleased the king, buried slates of gold in their homes and finally died disgracefully.

In this fitnah, the king, the evil scholars, and the deviated khānqahs were responsible.

SUPPORTERS OF THE TRUTH

During the trial filled era of Akbar and Jahangir, there was a blessed person who was a genuine supporter of the true Dīn, Mujaddid Alf Thānī Shaykh Aḥmad Sirhindī raḥimahullāh, along with his khulafā' and murīdīn.

Mujaddid Alf Thānī Shaykh Aḥmad Sirhindī raḥimahullāh debated Abul-Faḍl and Fayḍī. He gave them silencing replies. During the last part of the era of Akbar, he came to Akbarabad

[61] Sharḥ Risālah Radd-e-Rawāfiḍ

and tried to furnish Akbar with the true teachings of Islām. By means of his murīdīn, he brought about reform and stopped the prostration protocol for Akbar.

During the time of Akbar, Rafḍ was being spread. Mujaddid Alf Thānī Shaykh Aḥmad Sirhindī raḥimahullāh, wrote Risālah Radd-e-Rawāfiḍ in refutation of this fitnah. Shah Waliullāh raḥimahullāh wrote a commentary of this work. Akbar had banned the slaughter of cows. Mujaddid Alf Thānī Shaykh Aḥmad Sirhindī raḥimahullāh declared it an outstanding feature of Islām and began it once again.

Look at the power of Allāh Ta'ālā. In the eras of Akbar and Jahangir, there was such a flood of fitan, trials, shirk, innovation, and oppression on the one side. On the other hand, in both eras, there was a gathering of Rabbānī 'Ulamā' and Auliyā' of such a calibre that was never seen again.

Shah Waliullāh raḥimahullāh writes, 'It was the unique power of Allāh Ta'ālā that just as there was great fitnah in the eras of these kings, such fitnah that preceding eras saw probably just a whiff of it, but at the same time, during the rule of both these kings, there were great Auliyā' and sterling 'Ulamā' that gathered. Such a group of luminaries was not seen in Hindustan before this.'[62]

In this time, the 'Ulamā' who were in the forefront of serving and protecting Islām were; 'Allāmah Sayyed 'Abdul-Wahhāb Bukhārī raḥimahullāh, Shah Muḥammad Khiyālī raḥimahullāh, Shaykh 'Abdul-'Azīz Chishtī raḥimahullāh, Khwajah Muḥammad Bāqi

[62] Ibid

billāh raḥimahullāh, Shaykh 'Abdul Ḥaq Muḥaddith Dehlawī raḥimahullāh, Mawlānā Sayyed Rafī'-ud-Dīn Akbarābādī raḥimahullāh, Mawlānā Muḥammad Ṭāhir Gujaratī raḥimahullāh, Shah Wajīh-ud-Dīn Gujaratī raḥimahullāh and others.

In essence, this era of history was one that reflected a major battle between disbelief and Islām.

Translator's Note: During our time, we face the modern version of the Dīn-e-Ilāhī, the Abrahamic Religion, also trumpeted by evil scholars under an array of names and pretexts. We make du'ā' to Allāh Ta'ālā to raise us in the company of great 'Ulamā' and Auliyā' who stand up to defend Islām from this onslaught and may He, in His infinite mercy include us amongst them. Āmīn

TWENTY-FIVE

The Finality of Nubuwwah

The interfaith movement is an attempt to scuttle the mission of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam. It is a negation of the finality of Nubuwwah. It is a vessel of poison – sure to destroy the īmān of anyone who has anything to do with promoting it or accepting it. The finality of the Nubuwwah of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam is not a toy or plaything in the hands of people, whether they are scholars or not.

The core idea of interfaith is to negate the finality of Nubuwwah, the perfect and complete nature of Islām, and is in essence, a slap in the face of the entire Muslim Ummah. Interfaith, and those who promote it are not welcome or appreciated in the life of a true Muslim.

Hereunder, the belief of the finality of Nubuwwah is summarized for the benefit of the Muslim Ummah.

It is necessary and binding on a Muslim to respect and honour every Nabī. The slightest disrespect for any Nabī will take a person out of the fold of Islām.

There are various ranks amongst the Ambiyā’ ‘alayhim as-salām. Some have virtue over others. The most virtuous and the loftiest of the Ambiyā’ is Sayyidunā Muḥammad Rasūlullāh ṣallallāhu

'alayhi wa sallam. He is the leader of all the Ambiyā' 'alayhim as-salām.

The Nubuwwah and Risālat of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam is for the entire humanity. Just as he is the Nabī of this Ummah, in the same way, he is the Nabī for the rest of the Ambiyā' 'alayhim as-salām.

Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam was given the most amount of knowledge in comparison to the rest of the creation. No one was given more knowledge than him. He is not 'ālim-ul-ghayb, i.e., he does not possess knowledge of the unseen.

Sayyidunā 'Īsā 'alayhi as-salām is a Nabī. Believing him to be 'the son of god' is polytheism. This baseless and false belief has been refuted in the Noble Qur'ān.

Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam is the final Nabī and Rasūl. His sharī'ah and kitāb abrogates and cancels every previous sharī'ah and kitāb. There will be no Nabī after him until Qiyāmah. Whoever claims to be a Nabī is a disbeliever, a renegade, and apostate. Those who believe in such an imposter are also disbelievers and apostates.

The interfaith movement stands as a substitute for a false claimant of Nubuwwah. Anyone who subscribes to interfaith cannot remain a Muslim. May Allāh Ta'ālā save us all from interfaith and those who promote and propagate it. Āmīn

TWENTY-SIX

Interfaith Accords & Charters: A Means of Strife

1. Interfaith and Interfaith activities are a means of strife, division, disunity, discord, and confusion. It digs at the foundations of Islām and Īmān and erodes the fabric of Dīn.
2. Interfaith ideology clashes with the Noble Qur'ān and the Blessed Aḥādīth, and it can never be embraced by a Muslim.
3. Interfaith ideology has no scriptural basis whatsoever. It is a novel concept promoted by heretics, atheists, polytheists, and the duped. These heretics and atheists were originally adherents of a religion, but abandoned it for secularism, liberalism, humanism, and other anti-religious and irreligious philosophies.

وَأَوْفُواْ بِعَهْدِ اللّهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُواْ الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ
اللّهَ عَلَيْكُمْ كَفِيلاً إِنَّ اللّهَ يَعْلَمُ مَا تَفْعَلُونَ

And fulfill the covenant of Allāh when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allāh, over you, a security [i.e., witness]. Indeed, Allāh knows what you do. [Sūrah an-Naḥl: 91]

4. Interfaith Accords and Charters have been signed and agreed upon by scholars from various faiths, mostly <u>**without**</u> the agreement and consent of those they claim

to represent. This is discord and strife. It is strife between scholars and scholars, strife between the scholars and the masses, strife between the masses and other faith groups, and strife between man and Allāh Ta'ālā. Those who promote interfaith use the name of Allāh Ta'ālā by misquoting āyāt of the Noble Qur'ān, twisting the Blessed Sīrah, and divorcing shar'ī texts from their proper context. This is being petty, and such lowly ways have no place in Islām.

5. 'The covenant of Allāh' in the āyat quoted above refers to the covenant of Islām, i.e., submission to the command of Allāh Ta'ālā and abstention from all that He has forbidden.
6. Although the signatories of Interfaith Accords and Charters claim to represent their communities, the reality is that they do not. The āyat clearly tells us that even though they resort to double speak and hypocrisy, Allāh Ta'ālā is fully aware of their actions and deeds.
7. Islām is a pact, a covenant, a pledge, and a promise to Allāh Ta'ālā. It cannot be undone by scholars of different faiths signing on a document. In fact, signing a document to undo Islām is a display of one's own insecurity and deprivation of self-honor. Encouraging others to embrace the interfaith ideology is nothing short of blasphemy and spinelessness.

وَلاَ تَكُونُواْ كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allāh only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ. [Sūrah An-Naḥl: 92]

8. Allāh Ta'ālā warns us not to break our covenants and pledges. It is a foolish thing to do. Hence, agreeing to Interfaith Charters and Accords is foolish and irrational, because, in essence, it is breaking one's pledge to Allāh Ta'ālā, and agreeing that Islām is not the only truth. It was customary amongst the Arab tribes to enter into treaties with each other so that they would help each other during times of war. However, when a tribe felt that it was too small, i.e., a minority, and there was worldly benefit in allying with someone else, then it would annul its treaty and align itself with larger tribes. The same is being enacted today by scholars who ally with disbelievers and heretics under the pretext of 'being a minority'. The reality is that Allāh Ta'ālā tests us by commanding us to fulfil our pledges to Him, or, by Him presenting 'majorities' in front of us, to test whether we remain true to our allies, i.e., Allāh Ta'ālā, Rasūlullāh ṣallallāhu 'alayhi wa sallam, the pious predecessors, and the genuine Muslims, or whether we desert them. There

is no valid reason to annul our pledge to Allāh Ta'ālā and agree to interfaith charters and accords. By agreeing to interfaith charters and accords, we are deserting our true allies. Our allies are not the Jews, Christians, and adherents of other faiths. Similarly, our allies are not the Shias, or Qadiyanis. In addition, there are multiple pretexts and ruses given to the Ummah, in order to make them swallow the interfaith lie. They include 'humanitarian causes', 'peace building', 'one humanity' etc. Those who engage in interfaith are fully immersed in undoing the garment of Islām, by breaking each of its threads. By doing this, a person is insane, just like the woman that Allāh Ta'ālā describes in the āyat.

وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلكِن يُضِلُّ مَن يَشَاء وَيَهْدِي مَن يَشَاء وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ

And if Allāh had willed, He could have made you [of] one religion, but He sends astray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do. [Sūrah An-Naḥl: 93]

9. It is not the desire of Allāh Ta'ālā that there be a single world religion. The āyat above is very clear and emphatic in this regard. A person is either guided or misguided. If he or she is upon true Islām, he or she is guided. If not, he or she is misguided.

وَلاَ تَتَّخِذُواْ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُواْ الْسُّوءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ اللّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

> And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allāh, and you would have [in the Hereafter] a great punishment. [Sūrah An-Naḥl: 94]

10. If a person was upon the truth of Islām, and he or she now agrees with interfaith, then what he or she has done is nullify the pledge and covenant with Allāh Ta'ālā. By doing so, a person will lose his or her īmān. When a person agrees to interfaith, he or she has slipped, and in the process, he or she forbids others from the path of Allāh Ta'ālā by opening the doors of heresy, polytheism, and irreligiousness. By losing one's īmān and by opening the doors of heresy and atheism, a person becomes worthy of the punishment of Allāh Ta'ālā.

وَلاَ تَشْتَرُواْ بِعَهْدِ اللّهِ ثَمَنًا قَلِيلاً إِنَّمَا عِندَ اللّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

> And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know. [Sūrah An-Naḥl: 95]

11. Interfaith and engagement in interfaith involves selling the Dīn of Islām. The Aḥādīth also describe losing one's īmān as selling one's Dīn. <u>Hence, it follows that in a sale, there are commodities exchanged by the two parties involved. If a person is selling his or her Dīn by engaging in interfaith, then there definitely is money on the other side that has been received. The word of the Noble Qur'ān</u>

and the word of Rasūlullāh ṣallallāhu ‘alayhi wa sallam is true.

Have you not considered those who exchanged the favour of Allāh for disbelief and settled their people [in] the home of ruin?

[It is] Hell, which they will [enter to] burn, and wretched is the settlement.

And they have attributed to Allāh equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire."

[Sūrah Ibrāhīm: 28-30]

TWENTY-SEVEN

The Treacherous Accords

1. The Ḥilf-ul-Fuḍūl, The Treaty of Hudaybiyyah, The Charter of Madīnah, and other pacts and agreements entered into by Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam have been twisted out of their context by scholars and religious leaders to establish the so-called peace and harmony between Islām, Judaism, and Christianity that will ostensibly solve the problems faced by the Ummah at large.
2. No one denies that there were pacts and agreements between Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam and the polytheists, just as there were between him and the People of the Book.
3. However, those trumpeting the Abraham Accords under various guises like the Ḥilf-ul-Fuḍūl, The Treaty of Hudaybiyyah, The Charter of Madīnah, and the Global Imams and Scholars Charter as some sort of peace initiative to highlight mutual co-existence in harmony are deceived and are deceiving the Muslim Ummah.
4. After the Ḥilf-ul-Fuḍūl, the polytheists broke these agreements and unleashed their venomous and terrible torture upon the early Muslims, paying no attention to the sanctity of Masjid al-Ḥarām. In fact, it was the polytheists who tortured the early Muslims in the

precincts of the Ka'bah Musharrafah after the call to Tauḥīd and Risālat was made, the polytheists barred the Muslims from performing Ṣalāh in peace, and they even turned on the Muslims by socially and economically boycotting them for three years. During all of this horrific treatment of the Muslims, there was no call raised regarding mutual harmony and peaceful co-existence.

5. Moreover, the polytheists conspired with the Jews on a number of occasions in waging war against the Muslims.
6. Despite the peace treaty of Hudaybiyyah – which was time bound for 10 years, the Banū Bakr attacked the Banū Khuzā'ah. The Quraysh helped them by supplying weapons and other necessities. In this way, the Quraysh and their allies did not abide by the peace treaty of Hudaybiyyah. The expedition to conquer Makkah Mukarramah, led by Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam was the result of this.
7. The Jewish tribes of Banū Naḍīr, Banū Qurayzah, and Banū Qaynuqā' were disloyal to the agreements they made with Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam. In fact, the Jews tried on a number of occasion to assassinate Sayyidunā Muḥammad Rasūlullāh ṣallallāhu 'alayhi wa sallam. In all of this treachery, where was the call made for peaceful co-existence from the disloyal parties?
8. Sūrah at-Taubah was revealed to explicitly announce the cancellation and renouncing of these agreements. Hence,

those scholars and organizations who abuse the treaties signed by Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam to promote the Abrahamic Religion, mutual co-existence, peace, and harmony etc. are at odds with the reality of these treaties that were broken by the non-Muslim parties and were subsequently cancelled by Allāh Ta’ālā.

9. Faithless people will not stop from acting treacherously whenever they find the opportunity to do so. This is being witnessed and reported practically on a daily basis, nay, by the hour.
10. The oppression, torture, and genocide of Muslims continues unabated in Muslim lands despite the signing of the Abraham Accords under the guise of promoting peace and harmony, mutual co-existence, and embracing humanity under a single brotherhood.
11. The Rawāfiḍ continue to butcher, rape and maim Muslims in Syria.
12. The destruction of Masājid in Palestine and India is falling on deaf ears.
13. Where is the harmony and peace that was promised?
14. Why are the signatories of the Accords and the Global Imams and Scholars Charter totally silent?
15. The Ummah has seen through the lies, hypocrisy, corruption, fraud, and deceit of the organizations involved in stabbing the Muslim Ummah in the back, paving the way for the non-Muslims to gain full control of Al-Masjid Al-Aqṣā.

16. Just as the signatories of the treacherous accords promoted it with great fanfare, it is only correct that they realize their folly, cancel their agreements, and apologize to the Muslim Ummah.
17. The world we live in is not the realm of results, it's a place of test. In this major test, the Muslim cannot afford to fail. He or she will await justice and retribution in the hereafter.
18. May Allāh Ta'ālā guide us to righteousness, and may He save us from falling from His mercy. Āmīn

TWENTY -EIGHT

From the Unity Call to the Unity of Religions

On one occasion, in a Muslim College of Bangalore, a famous and well-known Hindu Sadhu was called. He was asked to address the audience. After this, one of the responsible people of the college addressed him (the Hindu Sadhu) in his own speech. He said, "There is no foundational difference between our religion and your religion. There is only a difference in the method of worship."

When the report of the function was published in the papers, then I took notice of it. I wrote the response and sent it to the papers. Some of the papers published it and some of the papers who support the mindset and view of 'unity of religions' etc. did not publish it.

From this incident, we can understand that this type of modern mindset now holds the view that there can be unity and agreement between Islām and Kufr (disbelief). [We seek the protection of Allah Ta'ala]

Is the fact that it is impossible for Islām and idol worship to unite hidden from even the common Muslim? Moreover, does the common Muslim not even know that salvation cannot be acquired except if a person accepts the foundational beliefs of

Tauḥīd, Risālat, and Ākhirat? Does the common Muslim not know that there is no concept of these beliefs in the Hindu religion?

The kind of statements mentioned by the modernist can only be uttered by someone suffering from a mental illness, or, by someone who has no idea of the religion of Islām. Anyway, this is the extremism (of the modernists) that has created so much of corruption in Dīn.

Translated from *Ittifāq wa Ikhtilāf ke Shar'ī Ḥudūd wa Ādāb pp.196-197* by Mufti Shoaibullāh Khan Miftāḥī

TWENTY-NINE

AVOID 'VISIT MY MOSQUE' OPEN DAYS

Mufti Zameelur Rahman, UK

A number of masjids throughout the country have introduced a 'visit my mosque' initiative to give non-Muslim residents the opportunity to visit their local masjids and interact with the Muslim community. The purpose of the initiative appears to be to counter negative attitudes towards Islām and Muslims by making non-Muslims feel at ease with their Muslim neighbours.

While adopting means to bring the message of Islām to people is commendable and rewarding, the attitude of many Muslims, including those who have introduced this initiative, is incorrect. The main priority of a Muslim is obedience to the Divine Will. There is no objective, interest or purpose for a Muslim greater than this. However, on questions such as these, rather than obedience and submission to the will of Allāh being a priority, it is unfortunately treated by most people almost as an irrelevance.

To acquire some secondary benefit of dīn or dunyā, it is not permissible to disobey the Creator. There are several examples of where Rasūlullāh (ṣallallāhu 'alayhi wasallam) and Ṣaḥābah

(raḍiyallāhu ‘anhum) disregarded an apparent worldly or religious benefit when it clashed with the clear command of Sharī‘ah. Success of all kinds lies only in obedience to Allāh. Seeking secondary benefits of dīn or dunyā will only ever be of true benefit when it is conducted within the parameters of Allāh's obedience. If it falls outside of these parameters, there is never any benefit or success, but only loss, no matter what the apparent outcome. [For details, see: *Aḥsan al-Fatāwā*, 6:35-84]

A great act of disobedience takes place in these masjid open-days, namely the intermingling and interaction of men and women in a, generally, crowded and confined space. Creating such a situation is undoubtedly ḥarām and sinful, and violates core Islāmic principles of modesty and gender segregation. It is all the more egregious that this is done in the masjids, the most sacred and beloved of places to Allāh.

The Qur'ān commands averting the gaze from what is forbidden (Qur'ān, 24:30), while there is no doubt that looking at ḥarām will be inevitable for many who attend these events. In the early period, when men and women would attend ṣalāh together in congregation, efforts were taken to ensure there was no intermingling. (*Ṣaḥīḥ al-Bukhārī*, 850, 875) Similarly, even in the ṭawāf around the Ka‘bah, efforts were made to keep the men and women separate. (*Ṣaḥīḥ al-Bukhārī*, 1618; *Akhbār Makkah*, 1:252; *al-Nawādir wa l-Ziyādāt*, 8:35) There is generally

no attempt in such masjid open-days to avoid intermingling, and, if anything, an impression is given of it being encouraged! [1]

Muslims should not compromise on their values in efforts to create a positive image of Islām. In fact, it is counter-intuitive to compromise on our values when trying to show the positivity of those very values to others. In order to change non-Muslim attitudes towards Muslims, we have only to imbibe the beautiful values and teachings within Islām – of hospitality, charity, kindness and generosity, especially with neighbours. Imām al-Bukhārī reported that a sheep or goat was slaughtered for the eminent Ṣaḥābī, ʻAbdullāh ibn ʻAmr (raḍiyallāhu ʻanhumā), and he ordered that a share be given to his Jewish neighbour first, explaining that he heard Rasūlullāh (ṣallallāhu ʻalayhi wasallam) say: "Jibrīl kept on instructing me about [kindness to] the neighbour, until I thought he will make him entitled to inheritance!" (*al-Adab al-Mufrad*, 105, 128)

It is only Allāh who is in control of the hearts of people. Our duty is only to pursue the worldly means in a manner that is most pleasing or, at the least, acceptable to Allāh. Only then are we entitled to expect aid and assistance from Allāh – without which no effort, no matter how extensive and no matter how superficially "successful" in the short term, will ever come to

true fruition. Allāh, Most Glorious, says: "If you show restraint, and be conscious of Allāh [and His boundaries], their ploys will not harm you in the least. Indeed, Allāh encompasses all that they do." (Qur'ān, 3:120) He, Most Exalted, says: "If Allāh should assist you, no one can overcome you, but if He should forsake you, who is there to assist you after Him? Upon Allāh alone let the believers put their trust." (Qur'ān, 3:160)

[1] Note: Circumstances and situations which arise in the land of non-Muslims, that are beyond our control, and which might temporarily constrain us to enter into environments of free-mixing to fulfil a genuine personal need (*ḥājah*), can never justify introducing such an abomination right into the most sacred of places.

In relation to what is mentioned above, somebody asked what is meant by "*hajah*" (genuine personal need). "*Hajah*" in this context means something that causes unbearable distress and hardship to individuals. (*Asbab al-Udul*, p. 261) There is no *hajah* compelling any individual to organise or attend such events.

Another individual claimed that based on the above, it should be prohibited to enter al-Masjid al-Haram. There is an important difference between such open days and al-Masjid al-Haram. In the open days, women are not properly dressed and

people are encouraged to mingle and interact, making it close to impossible for attendees and participants to avoid the unlawful. On the other hand, in the Haram, the purpose is not for people to interact, and women are normally covered appropriately. And as mentioned, efforts were taken in the early period to keep men and women separate even in the Haram. The fact that this has not been maintained does not justify introducing the sin of free-mixing into other places.

Mulla 'Ali al-Qari al-Makki (ca. 930 - 1014 H) describes what the "women of Makkah do today, in terms of mixing with men in that area [i.e. around the Ka'bah]" as "a great abomination" (*munkar fahish*). (*al-Maslak al-Mutaqassit*, p. 79)

And before him, another great Makkan Hanafi imam, Ibn al-Diya' (789 - 853 H), wrote in his detailed work on Hajj: "From the vilest of abominations is what the ignorant amongst the commoners do during Tawaf, mixing with men together with their husbands while their faces are uncovered." (*al-Bahr al-Amiq*, p. 1250). Ibn al-Diya' has another work listing the ills that occurred in the Haram, called *Tanzih al-Masjid al-Haram 'an Bida' al-Jahalat al-'Awamm*; amongst these, he mentions women coming into the mataf (Tawaf area) and the masjid on auspicious nights and mixing with men. (ibid. p. 34)

A similar complaint was made before Ibn al-Diya' by the Shafi'i imam, al-'Izz Ibn Jama'ah (694 - 767 H), who added: "We ask Allah to inspire the ruler to eradicate these abominations." (*Hidayat al-Salik*, p. 1022-3; *al-Fatawa al-Kubra al-Fiqhiyyah*, 1:201-2)

https://ahlussunnah.boards.net/thread/754/avoid-visit-mosque-open-days

THIRTY

Three Important Du'ā's For the Protection of One's Īmān

With the rapid spread of interfaith, multi-faith, Intrafaith, and the Abrahamic Religion, all Muslims must recite the following du'ā's for the protection & preservation of their īmān. May Allāh ﷻ keep us steadfast upon Īmān & Islām, and may He grant us all the ability to stand up and refute the dangerous attacks upon our īmān. Āmīn

ONE

رَبَّنَا لا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Our Rabb, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower

TWO

اللهُمَّ أَرِنَا الحَقَّ حَقاً وَارْزُقْنَا اتبَاعَهُ وَأَرِنَا البَاطِلَ بَاطِلاً وَارْزُقْنَا اجْتِنَابَهُ

O Allāh, show us the truth as the truth, and grant us the provision of following it, show us falsehood as falsehood, and grant us the provision of staying away from it

THREE

رَضِيتُ بِاللَّهِ رَبًّا ، وَبِالْإِسْلَامِ دِينًا ، وَبِمُحَمَّدٍ رَسُولًا

I am pleased with Allāh as my Rabb, with Islām as my Dīn, and with Muḥammad ﷺ as my Rasūl

THIRTY-ONE

"Verily, the only Deen by Allah is Islām!"

Modern Civilization

The very skyscrapers' of modern civilization itself are seen to be shaking. Ultimately, what is the cause of this? It is not because the buildings of ancient civilizations were built by madmen, or the high-rise buildings of modern civilization have been built by madmen. The architects of ancient civilization were also the chosen and experienced minds of that time, whilst the founders of modern civilization are also rich in terms of intellect and mind.

However, we should ponder over whether mere human experience and reason can provide an intellectual basis on which a peaceful and tranquil society can be established under whose shadow the development of human life can remain on the correct lines.

Is the Human Intellect the ultimate determinant?

Is there such power in the human intellect, science or human experience that can determine man's position in the universe? Or inform us, what is (the reality and essence of) man himself? Where did he come from? Why has he come? Who created him, and where will he go after he dies? What conditions will he be faced with after his death? These are such matters which are beyond the stipulation and reach of science and reason. A point

which is accepted by all is that until the purpose of man's life is not determined, human affairs and matters cannot be solved, no civilization will establish (itself) and remain on the right lines, no society can hide, and no ideology can flourish.

Source of Knowledge

Come! Let us analyse what is the true source of human knowledge and from it how can we ascertain the correct principles of life? Our most valuable asset is our intellect, now let us see if it can precisely and correctly guide us in solving the complexities of life?

When we examine history as well as the current condition of humanity, we receive a negative answer to this question. Historical testimonies confirm with accuracy the view that when the values of life were determined by the strength of the intellect alone, then humanity began to wander in the valleys of ignorance and misguidance wherein there is nothing but darkness and oppression.

Position of Man in the Universe

The first and most important perplexity of human life is that what is the position of man in the universe and why has he come here? History tells us that when this first perplexity was solved only on the basis of reason and intellect, two contradictory and tragic results came to the fore: One mind decided that man is everything in this universe, and all that is existent besides man is man’s creation, the result of this “intellectual” conclusion was the call "I am your Lord, the most high", i.e., *ana rabbakum-ul-a’lā*,

and then the consideration of himself as God. Then this very same "intellectual" conclusion allowed history to give birth to "raw" human beings like Fir'awn, Nimrūd and Shadād. The society that developed under their shadow was such that today's civilized mind trembles with the idea of humanity created by man himself, i.e., men of the nature of Fir'awn, Nimrūd, and Shaddād.

Pitfalls of the Intellect in determining the Deity

On the other hand, the human mind, exercising its strength of reason determined its position in the universe in a completely different way. The human mind, seeing its weaknesses against the various forces of the universe, dropped itself into the pit of decline from which, right up until today, a vast group of humanity cannot come out. Stones, trees and cattle were made into deities, and man began to suspend his glory at the feet of these things, which in reality are the slaves and subjects of man!

The first example was created by intellectual exaggeration, which made man the deity of man, and the second tragedy was created by intellectual deficiency, which dropped man's honour below that of animals and lifeless objects. Besides these examples, history also relays a long story of an intellectually deviant attitude.

Darwin's Mind

Under the guidance of this (type of) intellect, Darwin connected the links of human history with lifeless objects and monkeys, under which, man in the "civilised" corners of the world became

sceptical and made himself into a useless object. The reason for this was not because the seekers of these intellectual foundations were suffering from a deficiency in intelligence, but because this was a fundamental mistake, which was that the work taken from the intellect was beyond its boundaries and capacity. So heavy a burden was placed on the intellect that it could not handle it!

Revelation, not Intellect

Then the question arises that if reason and intellect cannot determine the purpose of human life and the basic value of human life, then what is the method of solving the issues and values of life in a completely authentic and fully convincing manner?

When you look for the answer to this question by keeping in front the long history of human experience and observations, you will conclude that the source and means is divine revelation and only divine revelation. Only divine revelation can make the declaration of being a guidance for all of humanity (*hudal lin-nās*) boldly without any fear.

Divine revelation is what enlightens us of man's position in the universe, man's origins and who created us, why were we sent here, and where are we heading to from here i.e., in the afterlife, what is the reality of that place and what conditions will confront us there in the afterlife? We will not find satisfactory answers to all of these questions except through divine revelation, because the source of divine revelation is not the intellect of any Aristotle or Plato, but the source of divine revelation is from that Great Being who created man himself and

all of creation, no one can know and understand the secret of this universe except Him – Allāh Ta'ālā!

Divine revelation enlightened man regarding his capacities (and limitations) in this universe as well as his position and status. It also enlightened man on how to interact and deal with the various things and creations of the universe.

Intoxication with the Intellect Extinguished

On the one hand, divine revelation crushed the intoxication of intellectual exaggeration in which man, in his immaturity, had crossed his limits by claiming divinity, and on the other hand, it (Divine revelation) cured the intellectual chaos and deficiency under which man had confined himself to the bondage of all creation. Hence, divine revelation reminded man that "O you puppet of haughtiness and pride, ponder over your creation, what were you created from?"

فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ خُلِقَ مِن مَّآءٖ دَافِقٖ

> "Let people then consider what they were created from! ⌜They were created from a spurting fluid"

Take notice of the wise way in which divine revelation treated this intoxication, it did not negate man's claim of divinity, but it exposed (to man) that his creation comes from a humiliating and dirty drop of fluid, for pride and haughtiness what better cure can they be?

In another place of the Noble Qur'ān regarding this it is mentioned:

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

"And indeed, we created man from a ringing clay made of decayed mud."

And in one place it is mentioned:

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً

"Allah is the one Who created the heavens and the earth and sent down water from the sky."

Man can never claim Divinity

O haughty one, to be the Being that is worshipped i.e., God, it is necessary to possess the great creative power with which Allāh Ta'ālā created the heavens and the earth, and sent down rain from the sky. Do you have in you even one hundredth of the power based on which you make these lofty claims (of Divinity)?

Nevertheless, the Noble Qur'ān, in many places, cured this intellectual exaggeration and showed man the folly of his estimation of his "own greatness!"

Man must Understand & Play his Designated Role on Earth

On the other hand, to remove intellectual deficiency, the Noble Qur'ān states:

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ

"We have created man in the best of forms."

This āyat brought man out of the depths of his inferiority complex and enlightened him. It taught him that those creations whom he considered to be deities are all inferior to him!

The same (honourable) status of man was more clearly defined in another verse:

وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ

"And He subjugated for you the sun and the moon, moving constantly, and subjugated for you the day and the night"

Is it not great news and glad tidings for that part of humanity that are immersed in an inferiority complex that the creation in front of whom they sacrificed their self-respect are in fact their slaves!

Position of Man

After coming out of this intellectual exaggeration and deficiency, divine revelation in clear words stipulate (and highlight) the position of man in this universe by mentioning:

إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ

"Verily I am going to make a vicegerent in the earth."

This āyat highlights the fact that man is not as great as Fir'awn and Nimrūd thought they were, nor as weak and degraded as the idolaters and fire-worshippers believed, but he, i.e., man is the Vicegerent and Deputy of Allāh Ta'ālā on earth.

Man's task in this universe is to enforce and bring alive the laws of his Master and Cherisher, which was sent to him, after this status and position of man has been determined, the purpose of human life itself becomes clear and determined.

We have mentioned here only a few examples of divine revelation which shows the stipulation of man's position and status, otherwise all the basic values of human life have been explained and defined by divine revelation in great detail, and their basis (and source) is certainly not human intellect and thought or history and experience, but of the knowledge of the Rabb of the worlds that encompasses everything from since forever to eternity, we see that these basic values have been sent or revealed - to some extent - in every divinely revealed religion of the world.

Whatever divinely revealed religions are in existence, they have answered these questions in great detail. Since Judaism, Christianity, and Islām are based on divine revelation, we witness the true place of these values in these religions, and they (these religions) provide us with very satisfactory answers to these basic questions.

Bear in mind that there are many religions in the world today, but not all of them are divinely revealed. A large number of them have been fabricated by man. Hinduism, for example, has no founder, and it contains tales upon tales made up by man and written by man.

Judaism & Christianity are not preserved & protected

The first two of these divinely revealed religions, i.e., Judaism and Christianity, could not preserve their original divine revelation (*waḥī*). Hence, with the passing of time and eras they had to take the weak support of the intellect, and the intellect replaced the Divine revelation and made these religions an amalgamation of corrupt beliefs and false illusions.

Islām is Pristine & Pure

In the light of these realities, it can be said with complete conviction, without any doubt and fear that "Islām" is the one (and only) religion in the world, which possesses and retains the preserved treasure of its original Divine revelation without the change of even a dot, just as it was preserved by Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ʻalayhi wa sallam 1445 years ago.

In other words, let us say (with confidence) that is it only Islām that can provide the correct intellectual foundations upon which a beautiful and peaceful society can be established. This is because the foundations of Islām are not on the intellect or any other weak means, but it is based on the pure and protected revelation.

Islām boasts a completely detailed system related to every field (and sphere of life), and this system is not the thought system from the intellect of some Aristotle, Socrates or Plato, but an orderly organized system set up by the Master and Owner of the Kingdoms and the Rabb of the Worlds, Whose knowledge covers

all things since forever till eternity and Who knows more about the psychology and needs of man, than man himself!

This system created by Allah Ta'ālā will be free from every weakness and flaw, from every fabrication, forgery, and deficiency which are the special characteristics of the systems devised by the intellect and reason!

Then if it is said that the concept and vision of establishing a righteous society of human beings cannot be realised until the intellectual foundations of this society are only that which Islam has envisioned, then such a proposal with regards to its meaning will be accurate, just as the Noble Qur'ān has declared:

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ

"Verily, the only Deen by Allah is Islām!"

THIRTY-TWO

Interfaith = Atheism

The Interfaith Movement is based on an idea firmly rooted in Atheism. It states that religion is the source of all conflict in the world. For this reason, all religions of the world must sit down and engage in dialogue in order to find common ground. Once the interfaith advocates find common ground, the religious conflict will come to an end. This is deception. Period.

The Common Ground of all Religions besides Islām is Shirk

Every religion in the world besides Islām has already found common ground. They all agree on polytheism, i.e., Shirk. It is only Islām that stands aside upon Tauhīd. For this reason, all the religions of the world are looking at Muslims with suspicion. Adherents of other religions look at Muslims with disdain, as though they are criminals and have to bow down and bend down to prove their innocence of the supposed extremism that is pasted onto them. Bearing this in mind, the Muslims that attend interfaith events do so not to prove the veracity and truth of Islām, but to capitulate and compromise their belief system and principles that are established as true, genuine, and authentic – standing tall, high above the façade and deformed religions of the world.

A Muslim cannot advocate for interfaith & remain a Muslim

Spreading interfaith ideas is not a move that entails tolerance, nor does it promote peace and harmony. Interfaith ideas have nothing to do with humanitarian causes, and it does not serve the purpose which it supposedly promotes. Interfaith is an idea that causes a person to lose his or her own faith, because tolerance is not the requirement of the interfaith movement; acceptance is the condition of participation and dialogue. May Allah ta'ālā save the Ummah from the interfaith deception. Āmīn

THIRTY-THREE

Ṣalāh in a Church, Temple, or Synagogue?

With the rise of interfaith and multi-faith, and all related activities, the question has come about regarding performing Ṣalāh in a church or place of worship of other religions.

A look at the celebrated work of ʻAllāmah ibn ʻĀbidīn Shāmī raḥimahullāh, *Radd al-Muḥtār* vol.2 pp.559-560, tells us the following,

The reason for the extreme dislike for Ṣalāh in the places of worship of the disbelievers is that such places are spots where the Shayāṭīn and demons gather. The Shāfi'iyyah have clarified that such places are the abodes of the Shayāṭīn and demons.

One cannot take an oath in the places of worship of the disbelievers.

It is Makrūh for a Muslim to enter a church and synagogue, it is Makrūh because such places are spots where the Shayāṭīn and demons gather, and not that a person has no right at all to enter.

It is quite clear that Makrūh here refers to Makrūh Taḥrīmī.

The author of *Radd al-Muḥtār* has given fatwā that a Muslim who visits a synagogue with the Jews often should be punished (under the Muslim ruler).

If it is forbidden to enter such a place, then the prohibition will be more for Ṣalāh.

From this, the ignorance of the person who enters a church, synagogue, or temple for Ṣalāh is made clear and apparent.

May Allāh Ta'ālā save us all from interfaith and all its related fitan. Āmīn

THIRTY-FOUR

Does the Bible also Denounce Interfaith?

OPEN QUESTIONS TO THE SCHOLARS & RELIGIOUS LEADERS WHO ENGAGE IN INTERFAITH ACTIVITY, AND PROMOTE IT

Hereunder is a quotation from the Bible:

Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?

What harmony is there between Christ and Belial? Or what does a believer have in common with an unbeliever?[63]

These verses, and the explanation given by Christians show very clearly that Christians are taught not to get closely involved with unbelievers. For this reason, we ask regarding interfaith relations and activities. Are these activities not clearly in contradiction of Bible teaching? Interfaith activities – quite clearly – involves engagement and getting involved with unbelievers. So, what are Christians doing at interfaith activities, in the company of Jews, Muslims, Hindus, and others?

[63] https://biblehub.com/2_corinthians/6-18.htm

THIRTY-FIVE

Why are Interfaith Activities against Islām and Dangerous?

Mufti Muin ud Deen Hassem

Interfaith interactions have garnered much scrutiny and controversy in recent days. But why is it problematic?

It is crucial that issues are dealt with primarily on its academic merit and Shar'ī validity, lest sight be lost on the actual issue at hand and its status in Sharī'ah

1. The context of Sūrah al-Kāfirūn itself shows us that critiquing the falsities of other religions is a basic fundamental of our Dīn. This was the reason why the Kuffār of Makkah came and tried to plea with Rasūlullāh ṣallallāhu 'alayhi wa sallam- because he was criticising - primarily - their idolatry. So in the name of peace, social cohesion and tolerance they asked for what was essentially an advanced form of interfaith compromise. Similar is found from almost all the stories of Anbiyā' 'alayhim as-salām- that the focus of their Da'wah was on critiquing the false beliefs and practices of Kufr - not emphasising the commonality and unity of religions whilst engaging in apologetics for what the modern liberal finds objectionable. This defensive posturing does not reassure anyone besides our adversaries. Ibrāhīm 'alayhi as-

salām destroying idols, Mūsā ‘alayhi as-salām calling towards Tawḥīd directly to Fir'awn's face... Adopting an approach contradictory to the Anbiyā’ is not a sound strategy to say the least.

2. In multitudes of ḥadīth and fiqhi laws the emphasis is on opposing the disbelievers' ways and actions. Again here the focus is on delineating the difference between Īmān and Kufr, Islām and other religions, lest our Muslim identity be lost. Inclination towards the Kuffār is expressly prohibited in the Quran, with the threat of Jahannam. Again the emphasis of interfaithism tends to be on commonalities and the minimizing of differences whilst offering excuses for our Dīn with a tendency to water it down. Going in direct opposition to the Sunnah and Sharī'ah.

3. In the post 9-11 world, subsequent to the widespread psy-op against Islām, making Islām look bad, evil, terroristic and intolerant; with the associated fear of government crackdown on Muslims as is seen in France, India and other places; Muslims who have themselves been affected by the trauma of these events tend to fear becoming demonized or attributed to intolerance and violence. This leads to an over-exaggeration of unity and tolerance to the extent that it leads to some Muslims compromising on Dīn. This cowardly discourse needs to be overcome. This oozing of fear, soft and compromising discourse only projects our inward fears and advertises to our adversaries

our weaknesses. Obviously a rejection of interfaithism does not entail an encouragement towards violence or lack of co-operation. But it does highlight the importance of distinguishing between Islām and Kufr, Ḥaqq and Bāṭil.

4. The fallout of being lax in this regard is that on the ground, the new generation of Muslims are growing up believing that if a Kāfir was a good person then perhaps he will be allowed entry to Jannah. This is clear-cut opposition to many āyāt of the Qur'ān itself. Proponents of interfaithism seem to be unaware of the real-world effect of their discourse. Recent years have only further highlighted that when a celebrity or friend of an individual dies upon kufr there is much remorse felt by some because Islam says they will be barred entry into Jannah.

5. The real world, practical application of interfaith involvement - regardless of any form of theoretical justification - has already resulted in some of its proponents and sympathisers taking part in "prayer days" where all religions stand in prayer on one platform. How can any Muslim not see a problem with being in the presence and involved with people while they are praying to idols/deities besides Allāh?

6. Similarly it has already resulted in mixed janazahs where the spirit and essence of Tawḥīd and Ikhlāṣ has been diluted and made into a PR show with cameras and media. It has also resulted in attendance at places of worship of people who pray to and worship other than Allāh.

7. Whilst there could be an argument made that interfaithism is merely an approach towards working in co-operation with other religions for our common goals and interests - we have not actually seen this occur. There was no widespread interaction with other religions to oppose LGBT indoctrination in schools and in media; even though the impetus to do this was strong. There was no cooperation with other religions to lift restrictions to covid lockdown oppression.

8. There could also be a claim that interfaithism does not entail acceptance of Kufr. But on the ground, the real world effect of this watering down of differences does actually lead to acceptance of Kufr. What we need more than ever is the emphasising of differences between the identity of a Muslim and a Kāfir. Or else the new generation of Muslims will be a salad of multiple religions. There is a great disconnect between the theory of interfaithism and the practice.

9. Interfaithism is claimed to be used as a vehicle for Da'wah. Here too, this is not actually what is seen on the ground, in fact it leads to the opposite. Interfaithism emphasises the commonalities of religion which leads to a decrease in the urgency for the Kāfir to accept Islām. If Islām is so similar to other religions then what is the need for the Kāfir to accept Islām? Theoretical justifications cannot be accepted nor tolerated when its practical application does not follow through with it.

10. In the larger, global picture of things - where there is a push towards the unity of religions - interfaithism will only be a stepping stone to the eventual endgame of such religious perennialism/unity of religions. Murmurs of religious combinations like "Chrislam" and "Churmosqagog" only reiterate the endpoint that this stepping stone of interfaithism leads to.

The actions we do today pave the road for the next generation, the more we push the limits the more unlimited the resulting fitnah will be. Da'wah and beneficial co-operation with others without compromise can be done and is being done; without the Trojan horse vehicle of interfaithism.

Yes there are challenges that exist. But if we adhere religiously to the rules of our Dīn - without compromise - we will find solutions to the challenges. If our first resort is compromise then we will perpetrate it, using the challenges as an excuse and justification.

May Allāh Ta'ālā grant us a deep understanding of the realities of our actions and the consequences of it. Āmīn.

THIRTY-SIX

The ‘Mosque Open Day’ Heresy

بسم الله الرحمن الرحيم

There are quite a number of things that Muslims around the world witness being done in the name of Islām, but have nothing to do with Islām at all. They are not found in the Noble Qur’ān, or in the blessed Sunnah. There exists no examples for them in the lives of the illustrious Ṣaḥābah raḍiyallāhu ‘anhum, nor is there any trace of it in the lives of pious Muslims.

One of these heresies and innovations is the ‘Mosque Open Day’. The Mosque Open Day is promoted by modernists, liberals, and deviated heretics who do not have the good of the Muslim Ummah at heart.

If we look at the Imāmat concept in the Shia religion, we find that it also has no basis in the Noble Qur’ān and the blessed Sunnah. The basis upon which Imāmat rests is denial of Khatm-un-Nubuwwah.

In exactly the same way, the interfaith idea is rooted in denial of Khatm-un-Nubuwwah – it also has no basis in the Noble Qur'ān and the blessed Sunnah.

In order for the Shia to carry out their un-Islāmic practices, they have a place of their own called an Imāmbara. Similarly, those involved in interfaith have their own places where they carry out their acts of heresy, they are interfaith or multi-faith prayer rooms.

Acts of polytheism are committed in an Imāmbara, and similarly, acts of polytheism are done in an interfaith or multi-faith prayer facility.

Now, these heresies and polytheistic actions are being imported into the Masājid under the banner of interfaith or peaceful co-existence in a Mosque Open Day event! Astaghfirullāh.

We call on the entire Muslim Ummah to abandon the Mosque Open Day idea, and to strongly take offence to it being done in the name of Islām. Interfaith has nothing to do with Islām, it is an attack upon Islām.

May Allāh Ta'ālā protect and guide one and all. Āmīn

Summary

1. The only Dīn and religion accepted in the sight of Allāh ﷻ is Islām.
2. Islām is the final message to the entire humanity until the end of time.
3. Islām abrogates every other religion and faith, whether revealed or not.
4. The Noble Qur'ān is the only revealed scripture that stands pure, unaltered, and will stand the test of time, no-one can change it, either in word or in meaning.
5. The previous scriptures have been altered at the hands of man. Even if they were found in their original form today, they would still be abrogated.
6. Had any previous Nabī or Rasūl been alive today, he would have to follow the Dīn brought by Sayyidunā Muḥammad Rasūlullāh ﷺ - Khātam-un-Nabiyyīn.
7. Every Muslim must believe and accept that all non-Muslims are kuffār, and that salvation in the hereafter is only for a person with īmān and Islām.
8. Any person who dies with any religion besides Islām, dies upon disbelief is doomed for the fire.
9. The call for unity of religions, interfaith, multi-faith, and intrafaith is a call to eliminate and destroy Islām.
10. Calling and inviting to unity of religions is irtidād (apostasy).
11. All Muslims must continue with their efforts to invite non-Muslims to Islām in accordance to the methods detailed in the Noble Qur'ān and the Blessed Sunnah.

12. A Muslim must disassociate from all forms of disbelief, polytheism, heresy, and innovation in order to be classified as a proper Muslim.
13. All interfaith activities and functions are forbidden in Islām.
14. All Muslims are instructed to treat non-Muslims with fairness and kindness, but not to compromise their īmān and Islām.
15. Interfaith marriages are not allowed in Islām.
16. All attempts made in the past to gain the friendship and trust of the non-Muslims, like Jews and Christians have failed. There is no hope of the same in the future either.
17. All Muslims must abandon the ways of the non-Muslims and firmly adopt the Sunnah of Sayyidunā Muḥammad Rasūlullāh ﷺ - Khātam-un-Nabiyyīn.
18. All Muslims must turn to Allāh ﷻ in repentence for all their shortcomings and mistakes, and resolve to adhere to Islām until their final moments and beyond into the hereafter.
19. All Muslims must make sincere du'ā' to Allāh ﷻ, asking him to guide the non-Muslims to Islām and īmān, and for Allāh ﷻ to keep us firm upon īmān.
20. Sayyidunā Ibrāhīm ﵇ was opposed to interfaith. He was neither a Jew nor a Christian. He was a staunch monotheist, and is the forefather of Sayyidunā Muḥammad Rasūlullāh ﷺ - Khātam-un-Nabiyyīn.
21. All Muslims must avoid multi-faith prayer centres, and perform Ṣalāh only in the Masājid, their homes, and on any pure ground.
22. Mosque Open Days are a deception. It traps people into inviting disbelief and polytheism into the Masājid, where only Allāh ﷻ must be worshipped.